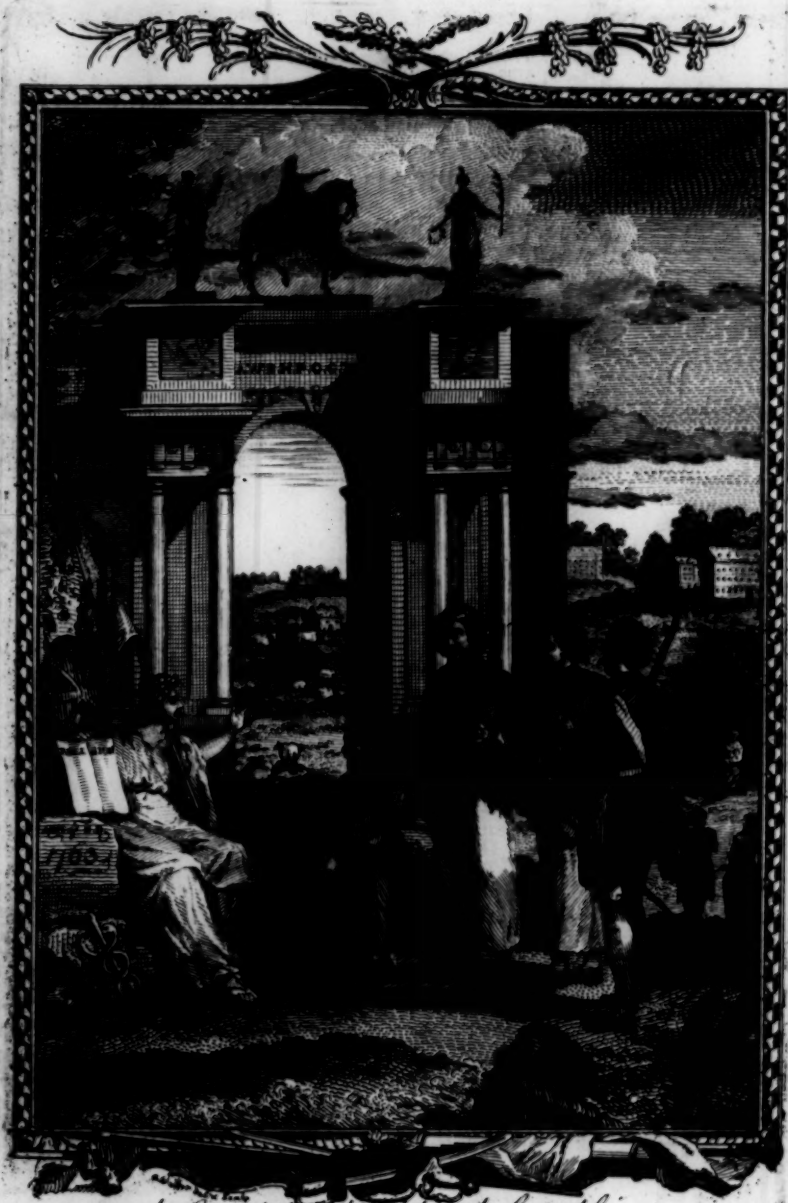


— as he fram'd the whole, the whole to bless,
On mutual Wants, built mutual Happyness. Pope.



— as he fram'd the whole, the whole to bless,
On mutual Wants, built mutual Happyness. Pope.

BEING
Religious and moral advice to officers in the Royal Navy, masters
in the merchants service; their apprentices; and to seamen in
general; the same being equally calculated for

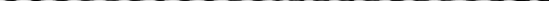
To which is prefixed,
I N S T R U C T I O N S

A L S O,

The Archbishop of TUAM's essay toward making the knowle,
of religion easy ; with

Of his plain account of the Sacrament.

Of the many glorious victories obtained by his Majesty's arms in the late war; and a list of the enemies ships taken.



•••••†•••••

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EXPLANATION of the FRONTISPIECE.

- I. **B** *BRITANNIA* represents our country, she is crowned with laurels, alluding to our victories in the late war.
- II. She is seated on a rock by the sea shore, denoting permanency or stability, and her command at Sea.
- III. She holds a book in her right hand, alluding to the scriptures; indicating that happiness, here and hereafter, is the reward of a religious life.—N. B. This also has regard to his Majesty's proclamation, (a).
- IV. She supports the cap of liberty, which is the emblem of the freedom we enjoy in this happy country.
- V. She points through the triumphal arch, to the country. In the *Facia*, or front, are letters, being the initials, or first letters of the names of the Admirals, and Generals most distinguished in the late war; these letters happening also to hit the names or titles of the most eminent statesmen of the times. The statue at top, is the King, who presides over all, in the most exalted station. The prospective view of the country, denotes as follows,

I. The

(a) See Page 13, of the Introduction,

1. *The plough shear*, represents agriculture, or husbandry.
2. *The fruit trees*, gardening.
3. *The cow*, pasturage.
4. *The sheep with his wool*, materials for manufactory.

As a consequence of such industry, and useful toil,

5. *The cottages* denote the comforts of domestic life ; and rural scenes, the joys of it.
6. *The women and children*, crown the whole in the enjoyments of matrimony, on which last the future existence of our country depends.

This view also reminds us that those who have a home, a wife and children, are the best subjects, as they generally are the *best men*: It also follows, that those who decline wedlock, without very good reason, do so far thrust a dagger into the breast of their common parent, *their country*, that they cut off the means of supplying our armies and navies hereafter ; leaving the nation without inhabitants, and, consequently, without any existence, but such as may depend on a supply of foreigners.

Comfort,

Comfort, plenty, and national glory, are the advantages which naturally follow, and as it were, walk in the train of *liberty*, when it is not attended by *libertinism*, and of *religion*, when this is free from enthusiasm and superstition.

- VI. *Britannia's shield and spear*, indicate that we must be ever ready for war, should our neighbors not suffer us to enjoy peace.
- VII. *The shield and spear declining against an oak*, marks out that ships, which are made of oak, are our chief strength.
- VIII. *The Caducæus* (a) *by her side*, is an emblem of commerce, and points out that we depend on trade, peace, and concord.
- IX. *Before Britannia stand two seamen, one soldier, (b) and one sea-boy, who is held by the hand by a seaman.*

The last intimates that *men* should be appointed to take care of the boys, and teach them their duty as seamen.

The

(a) The rod of the Caducæus, expresses power, the serpents prudence, and the wings diligence. It is also a symbol of peace and concord; and it signifies that commerce requires industry and activity.

(b) Sailors being wanted for the purposes of trade, in greater numbers than soldiers, in time of peace, two of them are introduced, and one soldier.

The poor ragged boy, and ragged girl, are supposed to be orphans, rendered such by the deaths of their fathers in the wars, or by other accidents, their mothers being also dead, and they in extreme distress: they now wait at a distance, to see what will be done for them, when the *Marine Society* is enabled by the bequest made them, and by other means, to put such objects as these in a way of getting their bread.

X. They are all *uncovered*.

This is an emblem of their respect for their country, and their regard to the advice given them. At the same time they are receiving the thanks of their country, for their good behavior during the war. This has been given in the most honorable manner known in this or any other nation, by the liberal applause of the Sovereign, and the thanks of the house of Commons, or representatives of all the people. *Britannia* is also supposed requesting them to march on with the *same active spirit*, in the true path of glory; in peace by industry and zeal in their respective callings, as in war by their bravery. And whether they remain *sailors* or *soldiers*, or follow any other ways of life, that they may be al-

ways happy and contented, and ready to die like men in her service; or, in other words, in the service of their King and country. This cannot be done in the first case without sobriety; nor in the last without piety, and the fear of God, which extends to the salvation of their souls.

XI. The rock, on which is cut 1763, marks out the year of *Christ*, in which *Britain* was rendered safe and happy; and the E. of B, the noble Earl, who was first Lord of the treasury.

XII. The whole is an allusion to the glory of our country, and how much we are obliged for it, to the bravery of military men; and the great wisdom and humanity of the King and his Ministers, in putting an end to the war *whilst we were well*, and whilst we were able to retain the countries, about which the war was made, and the most essential objects we had in view, without farther risks, and a greater loss and devastation of men and money.

My Good Friends and Countrymen,

Contemplate *this picture*: — be sober, industrious, and fear God, and you will have nothing else to fear. You will live long and happily, and die the death of the righteous. To do your duty in your callings faithfully, is to serve your King and your country, as well as yourselves. At the same time, if you are faithful subjects, you must obey the laws of your country.

Our church teaches us to pray, that all the consultations of the great council of the nation, may be for the advancement of the glory of God, the welfare of his church; and the safety, honor, and welfare of our Sovereign and his kingdoms; that all things may be so ordered and settled by the endeavors of the King and his parliament, upon the best and surest foundations, that *peace and happiness, truth and justice, religion and piety*, may be established among us for all generations. We ask these and all other things necessary, in the name of Jesus Christ our blessed Lord and Saviour.

[Thus we see what we ought to do, as well as understand our duty: and thus we solemnly engage to respect, honor, and obey the Laws of our Coun-

try, as the only safe means by which we can support the glory of it, or the worship of the true God, and obedience to those divine laws, on which our eternity of bliss or misery depends.

Our church teaches us to pray, that all the contentions of the great council of the nation, may be for the advancement of the glory of God, the welfare of his church, and the safety, honor, and welfare of our Sovereign and his kingdoms; that all things may be so ordered and settled by the endeavors of the King and his parliament, upon the best and surest foundations, that peace and happiness, unity and justice, religion and duty, may be established among us for all generations. We ask these and all other things necessarily in the name of Jesus Christ our blessed Lord and Saviour.

DEDICATED We what we ought to do, as well as our duty, and thus we solemnly engage to respect, honor, and obey the laws of our Country.

DEDICATION.



TO
Sir GEORGE POCOCK,
Knight of the Bath, and
Admiral of the Blue, &c.

SIR, I R. **H**OW thoughtless or irreligious so-
 ever the conduct of our common
 Seamen may generally be, it is
 obvious to the candid and discerning world,
 that vigilance and zeal in their superiors,

may reduce them to a state of obedience to God, as it certainly does, in a greater measure, to men.

Without the least degree of adulation, I will venture to say, that *Your Name* being at the head of these pages, will engage the attention of many a brave man, *soldiers* as well as *sailors*; and I am yet more certain, that as *christians*, we ought never to give up our hopes of seeing them act like followers of the banners of Christ.

The vulgar *scoundrels* think deeply, nor is it necessary they should; but obedience to what they *do* know, is no less a duty to them, than to the learned: and ignorance or neglect of what they *should* know, is as ill calculated to preserve government and the peace of the earth, as to procure them an inheritance in heaven.

It is no less obvious, that intrepidity is the characteristic of christianity. Enthusiastic presumption may deprive men of their reason, as superstitious dread robs them of their courage, but true religion makes the steadiest warriors, as well as the truest saints.

This

This little Tract, perhaps the least imperfect of the kind, *may* prove of extensive benefit : it will serve as well for *soldiers* as *sailors* : both are our objects in time of peace, as well as war ; and with some change of toil, may be rendered equally useful. — Religion and humanity, can at no time be entirely out of fashion in civilized nations ; and the subject of these pages is no less than the providence of the Supreme Lord of the universe, and the obedience which is due to his laws. We all know that you have beheld many tremendous proofs of the one, and you venerate the other.

It is the task of great commanders, to shew the companions of their toils in war, what it is to entertain hopes beyond the grave, in the pursuit of a *real* and *substantial* immortality. Whatever fine ideas we may entertain of *fame*, this can only result from *religion*, and history can justify how much the mind of *man* swells beyond the bounds of vulgar conception, by a steady confidence in *God*, and a belief of his

his government. Nor can the effects of religion be considered, with regard to this world, in any view more *interesting*, than in the great concerns of *commerce* with foreign nations; or more *awful* than in the greater events of *war*. The sword has been oftentimes the instrument, to *preserve* a people from destruction, or to *fix a period* to their existence as a nation.

Your name will be transmitted down to posterity, with the highest honor. You are one of the chief instruments, by whom it has pleased the Almighty to do such great things for us. The blow given the *Spaniards* at *Cuba*, has happily terminated the most arduous, and expensive war, which this country ever engaged in. It is our part to pour out our hearts in gratitude to heaven, to rejoice at your safe return; and to felicitate your good fortune.

After offering our tribute of grateful and tender remembrance to so many brave men, who paid their debt to nature on that inhospitable shore, we may fix our eyes

on the survivors, in hopes of their acting in character to the end of their lives.

If to mending the *morals* of seamen, we add the most approved measures, with respect to their encrease, their preservation, and our national expence, such as personal experience, supported by the wisdom of government, may suggest, generations to come will reap a double harvest from your toils.

After long and laborious observation, I am perswaded, that if our commerce were rendered more instrumental to its own support, as well as the occasional support of war, it would be the happier for our country. The day may come when we shall be glad to have more strength in men, though we should have less in money; and this might be accomplished by the most familiar means, in the direct view of breeding up, and maintaining a greater number of seamen, according to the tonnage of ships, especially in the *coasting trade*, wherein foreigners can never interfere with us. It seems to me, as if we, in a great measure, defeated the indulgence
of

of providence, with regard to our insular situation, and extensive domestic traffic,

What could the *evil* resulting from such a measure be, but a very small addition to the freight? This would fall on the home consumer, but it would not be perceptible.

The *good* would be experienced in the encrease of subjects; for where there is *employment*, there *men* will be, as if they sprung out of the earth. This is evident by *land*, and might be easily proved by a vigorous application to the cultivation of *wastes*; provided the cultivators are permitted to eat part of the fruits of their labor on the spot. But the measure in question, with regard to the *sea*, would be seen and felt immediately, in the greater expedition of voyages; the quicker circulation of property; the number of lives, and the amount of the property preserved.—How many men are lost, and how much merchandize swallowed up, through the ill-judged parsimony of want of hands to do the duty of a ship!

Not

Not to dwell longer on the loss or advantage in time of peace, the benefit resulting from such a measure, whenever it shall please heaven to scourge us again with war, is so very striking, that the thought thrills the heart. — You are sensible, Sir, notwithstanding the full force of that legal and necessary evil *pressing*, all the world sees, that a year or two elapses, and fifteen or twenty millions of money extraordinary, are spent, before we can collect and train up a naval force, sufficient for our own guard, and for making any vigorous impression on our enemies; whilst the length of our wars instructs other nations to contend with us.

In the mean time, our competitors are so attentive in profound peace, to this particular, as sometimes to go beyond the bounds of prudential views in *Commerce*, as if *their* only object was *War*.

Certain it is, that *five or six thousand real seamen*, additional number, to our standing stock in time of peace, exclusive of those which the wisdom of government
may

may think fit to entertain, is an object of the highest importance to our future welfare.

In spite of the prevalency of custom, in regard to our present rule of *manning* trading vessels, every *ship-owner* and every *master* must pay his share of the interest of the millions, which the State owes, or may hereafter borrow in time of war. Upon the whole view, let the account be stated fairly, and according to experience, and a very little knowledge of figures will shew the balance to be in *their* favor, as well as on the side of the Public, in defence, in profit, in personal ease, and national felicity.

This I deliver as a sentiment of my own, unadopted in this country, except by a few. A remarkable change in the circumstances of a country, does not immediately alter men's opinions, concerning the propriety of such improvements; nor am I less sensible, that things right in their own nature, require time, and peculiar accidents to recommend them. If vast expences have taught us that the thing would be right for

as a maritime and commercial power, independent of the present vast extent of the British Empire, and our present national debt, there must appear greater rectitude in such a measure, when these considerations are taken into the account. Attention to what is right, and resolution to execute, characterise a wise, a brave, and politic nation.

It seems to be universally comprehended, that it is equally prudent and practicable to provide for deserted orphans of the poor, and vagrant boys, such as usually receive no other instruction, than what they imbibe in the nurseries of robbers and murderers. By changing their objects, they acquire a new habit of thought, and soon become useful, in spite of their propensity to wickedness. Of this we have seen abundant proof. As the merchants service always entertains a greater number of young persons, than the King's ships can possibly receive, even in time of war, we may hope that particular attention will be shewn to this object.

I must now just mention to you those young mariners, who first set me to work, in conjunction with my friends of the Marine Socety. The Lords of the Admiralty, on all occasions, adopt the most humane and salutary measures for the preservation of our seamen. The providing *tenders* to carry the men discharged, to their home, has been extended to the boys, though in another form: (a) Such as are orphans of a tender age, are surely objects of great commiseration. How many such there will be, who have sense enough to shun the mischiefs they are exposed to, and will embrace the offer made them, can be discovered only in the tryal.

Under every circumstance, it is right in itself, and equally just and politic, to convince the common people, that when we send their children to sea, we mean to take all due care of them, till they can take care of themselves; whilst we demonstrate to our fellow subjects in general, that whoever
applies

(a) See the Advertisement, page 8.

applies himself to the sea, in this country, will deserve our most humane and serious regard. And it is for the service of all who are, or may hereafter be engaged in a sea life, that my zeal now urges me to remind them of their duty to their God, and to their country. This is the best, and indeed the only *present* in my power to make them, except the discharge of the active duties in which I am concerned. I recommend them all to your regard; and am, with great truth, and the most sincere respect,

Sir,

Your most humble,
and most obedient

Servant,

London,
29 March,
1763.

Jonas Hanway.

P O S T S C R I P T.

NOW that the din of war is ceased, we may consider what is right to be done to establish that which we have acquired by conquest.—Inconstancy is our characteristic; and this malady is most prevalent among seamen. We may cease our wonder indeed, when we examine the nature of a sea life; and that good officers, and good navigators, do not always shew good examples. It were happy if more piety, and, I will add, humanity too, were exercised by some commanders at sea. We see how easily one officer collects a crew, and how difficult it is to another.

With regard to the different advantages by sea or land, it is evident, that a seaman gains 13*l.* 10*s.* a year, besides the chance of great advantages in war. Had the same person continued on shore he might never have received above 3 or 4*l.* nor could he gratify his desire of changing the scene, and seeing the world.

Where due precautions are taken in voyages of a moderate length, the dangers have long been esteemed trifling, by those who have their fortunes to make. This we see verified in the persons of many young noblemen and gentlemen, who engage in a sea-life.

You are sensible, Sir, what I mean to recommend is, such a conduct, as is calculated for the good of all sorts of people, by sea or land.—With respect to those salutary laws which the wisdom of our government, and our situation as a maritime and commercial nation, have rendered absolutely expedient: if these were carried into execution, or improved so as to answer the great great purposes intended, there can be no doubt of the result being happy for the nation.

The

The good wishes of individuals among our fellow subjects, are apparent in many acts of humanity, on behalf of poor boys fitted out for sea, for which there is no public establishment. I will quote an extract of a general letter to commanders in the navy, which the *Marine Society* made part of their little plan during the late war, the same being signed by their secretary.

“As to what concerns making the boys able mariners, and good men, your own experience and humanity will suggest to you what is most right and proper; and the society flatter themselves, you will give such orders as you think best, as to the method of supporting these boys in the *fear of God*, and in due obedience to their officers; also that they be cleanly and properly clothed, and provided with bedding.

The patronage which the society has been honored with, makes them hope they shall be instrumental in promoting the service, by engaging a number of recruits in the docile part of life, to enter on board his Majesty's ships. You will judge of the utility of this undertaking, and how much the success of it depends on the encouragement these young persons meet.—The advantage of keeping these boys clean, and under proper discipline, and the *rating* them, as soon as they can do the duty of a *man*, is very obvious; and it may be presumed, that the reputation which the society has acquired, will enable them to procure servants for his Majesty's officers, as fast as they want them. They have also fitted out a considerable number of landmen.

What has been hitherto done, it is hoped will meet your approbation, and if any thing occurs to you, which you think necessary to the success of this enterprize, in equipping boys, you will be so good to communicate the same.

I must beg leave to add, that many of these boys have been cured of the itch, scald heads, and the like disorders, at the charge of the Society; and as several of them have habits of body that require the sea water, the skilful use of which is of great use in such cases; I am to entreat your goodness in their behalf, that your surgeon be directed to examine into this matter, in order to their being entirely established, and restored to perfect health.

You are sensible, Sir, that motives of humanity, as well as public love, first induced the Society to make this effort; I hope you will *second* it. I heartily wish your health; and that it may please divine providence to grant all possible success to his Majesty's arms, as well as to yourself in particular. I am, &c."

The sending boys on board the King's ships, by this little effort of humanity, now ceases; this Society now turn their thoughts to the *merchant's* service, the coasting trade, employments on shore, and the relief of orphans in the lowest stages of distress. But we need not wait till it shall please heaven to chastise us with another war. A fleet we shall always have; officers must have servants, and some of these will be of the lower classes of the people. You might add a lustre to your triumphs, if you would turn your thoughts to a public and effectual regulation, for the proper care and education of such boys as are bred common seamen on board the King's ships.—This would lead to the improvement of the merchant's service, and we might see the effects of good policy, as well as christianity, in this instance, which from the observation of some years past, I apprehend is much wanted. As to the present manner of educating boys in the King's ships, it depends on the heads and hearts of the commanders, but in
general

general it calls for improvement. I am sure, there never was a time in which a plan of such policy would be received with greater applause. The zeal and humanity of the present board of admiralty, and the candor and benignity of the first lord who presides at it, is obvious to all the world.

We may also proceed in examining the merits of the act of the 2d of Queen *Anne*; amend what is amiss in that act, or exert the legislative authority, in seeing it duly executed. This act says,

Stat. 2. *Ann.* cap. 6. sect. 1. It shall be lawful for two justices of peace, as also for mayors, aldermen, bailiffs, and other chief officers and magistrates, of any city or town corporate, and likewise for the churchwardens and overseers of the poor of the several parishes, with the approbation of such justices of peace, mayors, &c. to bind out any boys of the age of *ten* years or upwards, or who shall be chargeable, or whose parents are chargeable to the parish, or who shall beg for alms, to be apprentices to the sea-service to any of her majesty's subjects, masters, or owners of any ship, belonging to any port within *England, Wales, or Berwick*, until such boys shall attain the age of 21 years, and the age of every such boy shall be mentioned in his indentures, taken from a copy of the register-book, wherein the time of his being baptized is entered, (where the same can be had) which copy shall be given and attested by the minister, or curate of such parish, without fee, and may be writ without stamp; and where no such entry can be found, such justices, mayors, &c. shall inform themselves of such boy's age, and insert the same in the indentures, and the age so inserted shall be taken to be his true age.

Sect. 2. The churchwardens and overseers of the parish from whence such boy shall be bound apprentice, shall pay to
such

such master, at the time of his binding, 50 shillings, to provide cloathing and bedding.

Sect. 3. The overseers of the poor of every township, or village, may execute the powers hereby directed.

Sect. 4. No such apprentice shall be impressed, or suffered to enter into her Majesty's service, till he arrive at the age of 18 years.

Sect. 5. The churchwardens and overseers shall send the indentures to the collector of customs, residing at any port whereunto such masters of ships belong, who shall enter all indentures so sent, and make an indorsement of the registry thereof, without fee; and such collector, neglecting to enter such indentures, and endorse the same, or making false entries, shall forfeit 5*l.* for the use of the poor of the parish, from whence such boy was bound: and such collector shall transmit certificates to the admiralty, containing the names and ages of every such apprentice, and to what ship he belongs: and upon receipt of such certificates, protection shall be given for such apprentices, till they attain their ages of 18 years, without fee; which certificates are not required to be writ upon stamp paper, &c.

Sect. 6. Every person to whom any poor parish boy shall be put apprentice, according to 43 *Eliz.* cap. 2. may, with the approbation of two justices of peace of the county, dwelling in or near the parish where such boy was bound, or with the approbation of any mayor, alderman, bailiff, or other chief officer or magistrate of any city, borough, or town corporate, where such poor boy was bound by indenture, turn over such poor boy apprentice to any master of such ship for the remaining time of his apprenticeship; all which indentures of assignment are to be registered, and certificates thereof to be transmitted, by such collector of the ports, where such
parish-

parish-apprentices shall be so assigned over, in manner afore-
said; and protections shall be given for such apprentices, till
they attain their age of 18 years.

Sect. 7. All such poor boys, till they attain their ages of 18
years, shall be exempted from payment of 6 *d.* per month to
Greenwich-hospital.

Sect. 8. All masters or owners of ships, of 30 tons to 50
tons, shall be obliged to take one such apprentice, and one
more for the next 50 tons, and one more for every hundred
tons such ship shall exceed the burthen of one hundred tons;
and such master or owner refusing to take such apprentice,
shall forfeit 10 *l.* for the use of the poor of the parish from
whence such boy was bound.

Sect. 9. Every master or owner of such ship, after his arri-
val into port, and before he clears out, shall give an account
under his hand, to the collector of such port to which he be-
longs, containing the names of such apprentices as are then
in his service.

Sect. 10. Every such apprentice shall be sent to the port to
which his master shall belong, by the churchwardens and
overseers of the parish from whence such apprentice is bound,
the charges to be provided as the charges for sending of va-
grants.

Sect. 11. The counterpart of such indentures, shall be
attested by the collector at the port, (where such apprentices
shall be bound, or assigned over) and the constable, or other
officer, who shall bring such apprentices, which constables,
&c. shall transmit the counterpart of such indentures, to the
churchwardens and overseers of the parishes from whence such
apprentices shall be bound.

Sect. 12. Two justices of peace, dwelling in or near the
ports, and all mayors, aldermen, bailiffs, and other chief
officers

officers and magistrates of any city, borough, or town corporate, in or near adjoining to such port, to which such ship shall arrive, shall have power to enquire into and examine, hear and determine all complaints of ill usage from the masters to such apprentices, and also of all such as shall voluntarily put themselves apprentices to the sea-service, as aforesaid, as in other cases between masters and apprentices.

Sect. 13. Every such collector shall keep a register, containing as well the number and burthen of such ships, together with the masters or owners names, as also the names of such apprentices in each ship belonging to their ports, and from what parishes such apprentices were sent, and shall transmit copies of such register to the quarter-sessions, or to such cities, boroughs, towns corporate, parishes or places, when required; for which copies no fees shall be taken. And such collector neglecting to transmit copies, shall forfeit 5 l. for the use of the poor of the parish from whence such boy was bound apprentice.

Sect. 14. Every customhouse-officer, at each of the ports, shall insert at the bottom of their coquets, the number of men and boys on board the ships, at their going out of every such port, describing the apprentices by their names, ages, and dates of their indentures, for which no fee shall be taken.

Sect. 15. Every person who shall voluntarily bind himself apprentice to any master or owner of a ship, shall not be impressed into her Majesty's sea-service during three years from the date of the indentures, which indentures are to be registered, and certificates thereof transmitted by such collector at the port where such apprentices shall bind themselves, as aforesaid; upon receipt of which, protections shall be given for the said first three years of their apprenticeship, without fee.

Sect. 17.

Se^ct. 17. When parish-children, of the age of 13 years, and other voluntary apprentices, shall be impressed, or enter into her Majesty's service, the masters of such apprentices shall be entitled to able seamens wages for such of their apprentices, as shall, upon examination, be found qualified.

Se^ct. 18. All the penalties directed by this act shall, by warrant of any two justices of peace, be levied by distress and sale of goods.

Stat. 4 & 5 Ann. Se^ct. 16. No master shall be obliged to take any apprentice under the age of 13 years, or who shall not appear to be fitly qualified, both as to health and strength of body, for that service; and any widow of the master of such ship, or the executor or administrator of such master, who shall have been obliged to take such parish-boys apprentice, shall have the same power of assigning over such apprentices to any other masters of ships who have not their compliment, as is given by the act 2 Ann. cap. 6. to such persons as have taken apprentices in pursuance of 43 Eliz. cap. 2.

Se^ct. 17. No persons of the age of 18 years, shall have any protection from her Majesty's sea-service, who shall have been in any sea-service before the time they bound themselves apprentices.

Upon a view of this act, it may be remarked, that it was made in time of war, when it is often necessary to use compulsive means to mann the navy, and consequently several compulsive clauses are enacted: and as it generally happens in time of war, that the most *virtuous* as well as the *abandoned* seamen, are compelled to go to sea, the law itself so far counteracts the ends of government, by depreciating the service.

The real truth is, that many seek in peace, what in war they fly from, not from any dislike to the service, or fear of the enemy,

enemy, but from the hopes of greater emoluments in the wages paid by the merchants.

The preamble in this act, which is entitled *An act for the encrease of seamen, and better encouragement of navigation, and security of the coal trade*, proposes, “the giving due encouragement to such of the youth of this kingdom, as shall voluntarily betake themselves to the sea-service, and practice of navigation.” Here it should have stopt, for as to the “obliging others, who, by reason of their own or their parents poverty, are destitute of employment,” experience proves that it can hardly be attended with any good consequence; but many bad ones.

The 12 Sect. defends the apprentice from all kind of ill usage, and is calculated as an encouragement. This, I believe, is partly carried into execution.

The 15 Sect. protects him from being pressed, which consequently regards war only.—The rest of the act seems to have become a dead letter.

The Sections 8, 13, and 14, lead in some measure to the investigation of the plan of navigating merchant ships, with a greater number of hands, be they *boys* or *men*, according to the tonnage of a ship.

It is hardly possible in time of war, to dictate how many men shall be carried, and therefore, at such time such law should not be in force: but during peace men are to be had; and it is a question well worth considering, if *lives*, or even a *cargo* of any value, should be trusted in a ship to sail with less than a certain number of hands. As to the occasional change of one man for another, this can make no essential difference.

It may also be observed, that there are four capital defects in through this law. The *first* is, that no penalty is required

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of the master, if he fails on his part. The *second*, no penalty is required of the parish-officer if he fails. *Third*, the voluntary consent of the 'prentice is blended with a compulsive obligation. The *fourth*, no additional pay to the collectors at the respective ports is provided, for doing this duty; so that though he should have but little business to execute in the customs, it may be expected he will plead want of time: and if he really has much to do, he will have reason to plead it, and must provide for the execution at his own expence. On the other hand, if so much for each indenture were allowed to the collector to be paid by the parish, it would probably give a new face to the design.

But the behaviour of the parish officer is the most essential part; if he represented the going to sea as eligible to labor on shore, as it is in many instances, this law might execute itself in the most familiar manner, especially when young persons saw that instead of being constrained to go to sea against their will, it is difficult to find so many good masters to receive them as they wish for.

According to Sect. 16 of Stat. 4 and 5, no master is *obliged* to take a boy under 13: but boys who are robust, may very well go at 12, and earlier they should not be sent.

The notion of any kind of *register*, which is obligatory on a seaman to make his appearance, at any time, or place, is generally exploded, as being as little practicable in itself, as ungrateful to the men: nor do I comprehend the use of it, unless the number could be thereby encreased. But the *registering of indentures* cannot affect the 'prentice; it can only prove to the Public that such 'prentices have been placed out; that so far the law in favor of the poor is observed, and that due encouragement is given to seamanship. This

register being duly attested, I presume, should be sent annually to the admiralty, there to be deposited in proof of the fact.

But in order to render this business effectual to the great ends proposed, attention should be had to the boy who is placed out, that his servitude may not go beyond his age of 19: this is one year more than constitutes a seaman's manhood, for in time of war they are subject to be pressed at 18 years old:—therefore, indulgence to the master to retain his 'prentice at such time, may be extended to 19.—And supposing it were lawful, when boys are taken so young as 12 or 13, to serve till they are 20, it is the longest period which, all considerations taken in, can be conceived proper and consistent. The absurdity of the statute of the 43 of *Eliz.* which requires servitude till the age of *twenty four*, is self evident; and according to the present situation of things, I apprehend this act to be destructive of the end for which it was intended.

Various are the modes by which 'prentices are taken in different places, and the different employment of ships; but the sooner the 'prentice commences *man*, in a reasonable time it is probable, the earlier he will apply himself to learn his duty as a seaman, and the more seamen there will be.

This effect also will naturally arise, that there will be different classes of men, all fit for service, at different wages, viz. from 12 to 24 *s.* a month; in the same manner as there now are boys from 5 to 12 *s.* The advantage upon the whole will be in favor of the ship owner and master, as well as the 'prentice himself. And this, by a very natural and easy progress, operates likewise in behalf of that augmentation of seamen which I have mentioned in relation to

coasting

coasting vessels, navigating with a greater number of hands (a). Were a law of this kind to take place, we should soon see the great relief given by it to the master of the ship, and to the men, as well as to the owner. It would soon become so grateful, that without any coercive power, custom would establish it on the firmest basis: seamanhip would be more generally familiarised to us. Greater numbers would be enabled to get bread by land or sea, as occasion or necessity might point out.

We are to consider the preservation of men, as well as their encrease in a direct view, for this is a real encrease; and as it is so apparent that war calls for greater numbers than the navy or merchants ships can employ in time of peace, our great object is to have a number of men living occasionally on shore, who notwithstanding are good and able seamen, and ready for war, which is an object we have never attempted by any effort of this kind.

The several acts relating to seamen is a proof how attentive the Legislature has always been to give them encouragement, but I do not comprehend that any of these acts can add to the encrease of mariners. In this respect they are all vague: nor have I seen any new scheme proposed which promised the least prospect of encrease, except the *home fishery* now in agitation, and the employment of *Cutters*; this will add some hundreds if not thousands.

The acts subsequent to that which I have quoted, are,

‘An act for the encouragement and encrease of seamen, and for the better and speedier manning her Majesty’s fleet. *Ann.* 4 and 5.’

‘An act for the better regulation and government of seamen in the merchants service. *Geo.* II. 2.

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(a) See page v to xi Dedication.

* An act for more equal paying, and better collecting certain small sums for relief of shipwrecked mariners, and distressed persons, his Majesty's subjects in the ports of *Cadiz*, and Port *Saint Mary* in the kingdom of *Spain*; and for other uses, usually contributed to by the merchants trading to the said ports. *Geo. II. 9.*

* An act for the encouragement and increase of seamen, and the better and speedier manning his Majesty's fleet. *Geo. II. 14.*

* An act for the better supply of mariners and seamen to serve in his Majesty's ships of war, and on board merchant ships, and other trading ships and privateers. *Geo. II. 13.*

* An act for the relief and support of maimed and disabled seamen, and the widows and children of such as shall be killed, slain or drowned in the merchants service. *Geo. II. 20.*

* An act for the encouragement of seamen employed in the royal navy: and for establishing a regular method for the punctual, frequent, and certain payment of their wages, and for enabling them more easily and readily to remit the same for the support of their wives and families; and for preventing frauds and abuses attending such payments. *Geo. II. 31.*

Nothing can contribute more effectually at once to the increase of seamen, and to render navigation easy, as to the expence, than breeding up great numbers of apprentices. To obtain this end, every rational means should be carried into execution. It is obvious to every one, that all mankind covet distinctions, and to be looked on favorably in the circle of their acquaintance: it therefore seems worthy of some consideration, if honorable notice may not be taken of all who have served apprenticeships at sea. If for instance, at any period, within two or three years after his *time is out*, the apprentice returns to the port where his indenture was registered,

gilted, the bounty of a laced hat, or a pair of buckles was given, it might be esteemed a token of credit and applause, and do as much honor to the magistrate and town that presented it, as to the young man that received it. For this there is no occasion for a law, but only a virtuous emulation in all the sea ports.—I know a worthy merchant, who consulting his own interest, has bred up 30 or 40 'prentices at a time, for the use of his own ships; and by his humane and judicious treatment of them, makes them *good men*, as well as *good mariners*.

Again, whether it be for war, or peace, the King's, or the merchants service, choice should be made of the most hardy boys. One of this texture is worth two others. In general we cannot expect such from great towns, compared with the unadulterated lives of villagers. The peasant who sends a son to sea, should be encouraged by his landlord, by some mark of favor, at least for that year; and those who live near a sea port, and see the advantages of wages at sea, will be the sooner induced to try the experiment.

With regard to a sea-life, it is obvious that the encouragement in time of war, next to wages and food, is the hopes of the spoils of the enemy. What method is the best to render the King's more grateful than the *merchants* service, I know not. If the being more subject to be made prisoners by the enemy, without the contingent advantage of the spoil; or if the King's *service* being less laborious, will not turn the balance in favor of ships of war, there cannot be any. Larger wages would not be a remedy, for the merchant must have men, and he would give still larger. Merchants then must provide a certain number of hands as volunteers, as they sometimes do, or their men must occasionally be taken force-ably

ably from them; for the state must not be left a prey to the enemy, lest whilst a small part is preserving, the whole be ruined.

The permanent nursery of seamen is the merchants service, by the numbers employed in time of peace: and if this has not an overplus of supply for its own support, it cannot provide effectually for the support of war. What method then is so efficacious as the training up a greater number of young persons to a sea life?

It also occurs to my thoughts, that a superior order of common seamen might be encouraged, such as being rendered complete, might be appointed, in a degree beyond any present method, to instruct landmen in time of war. This leads us to provide for a certain number of such men in each ship of war, to be under a particular denomination, and particular pay. If their peculiar business was to assist such *landmen* in every circumstance relating to their duty, and in the care of themselves at sea, much good might result from it, and many lives be saved.

Peace, and the improvement of its various arts, are our immediate objects at this time. If we increase the number of seamen by employing more in the coasting trade, and by fishery; and fit out a fleet of cutters to make war with those enemies to their country, the smugglers, we shall either secure ourselves against war, or be better enabled to support it when it comes.

I have said so much in the following pages in regard to the *care of the souls* of my fellow subjects who go to sea, and the prudence and oeconomy on which their preservation and happiness, in this world, depends; I must refer them to the learned, for the *care of their health*, and the cure of *their diseases*. The ingenious

ous Dr. *James Lind's* essay on the most effectual means of preserving the health of seamen in the royal navy, (the second edition, published by the authority of the lords of the Admiralty) seems to me most worthy the attention of every commander in the King's, and the merchant's service.

Give me leave, Sir, to add a few words more, which relate to you, in your legislative capacity. The transition to the poor in general, seems easy and natural : and here I must observe, that amidst our numerous charities, and more numerous laws, we have not one which effectually relieves objects most in distress, or sufficiently chastises the lazy or the impostor.

If such laws were established on a permanent basis, by providing well for the execution, there could not be half the misery there is. If there were solid exceptions in the tenderest minds to the giving money to *common beggars*, founded in the *certainly* that real distress was provided for, our laws might then be so enforced as to prevent the *rich* or tender-hearted *giving*, as well as the *poor asking* such charity.

If due care was taken to furnish employment for all who are able to work, it would not be an Herculean labor to oblige them to it, by persuasion, or by their own wants : and it is obvious if many who are now idle did work, the additional gain to the community would be very great. To render subjects useful, is in fact to make them happy, and likewise to increase their number, as to the great ends of strength and opulence. Therefore all plausible schemes which are formed to employ those who were not employed before, merit attention : and this carries us back to the same great principle for which I am pleading.

This also naturally leads us to a *new code of poor's laws*, and to establish more places of reception where work may be furnished for vagrants, as well as the parish poor, Whilst
humanity

humanity is the cause of the liberality of some, and laziness and deceit create indigence in others, it is not easy, in so free a state, to come at the remedy immediately; but there is the utmost reason to think we may arrive at it by degrees, and every rational attempt is glorious: the more evident marks of humanity such attempt carries along with it, the more glorious it will be.

But to suffer so many *children to be bred to beggary*, as if it were a *regular trade and occupation*, in a country renowned for laws, industry, skill, and opulence, is a circumstance credible only from its being *seen*; and of all faults in political oeconomy, perhaps the greatest. Indeed, there is one yet more shocking to the human breast, I mean the suffering so many people, some who are, and some who pretend to be *seamen*, to show their wounds, and maimed bodies, to extort charity of passengers in the streets and highways: and to frighten, and injure women. This cries still louder for oeconomical prudence, and the rod of the civil magistrate.

It may be hoped *peace* will now enable us to remedy these evils. If men of thought and activity will devote a portion of their time to it, it might be done.—You see, Sir, as far as my slender health and abilities, and more slender fortune admit, I contribute *my mite*. My speculations are chiefly confined to the providing employment for the refuse of mankind, particularly young persons; and as most charities proceed on principles of bringing the poor into the world by slow gradations, I would attempt to preserve those whose misery exposes them to the gallows, or other untimely death, and render them *immediately* useful. This has been the object of the *Marine Society*, and for the same reason I hope it will acquire a firm and solid establishment.

ADVERTISEMENT.

TH E most glorious contest for pre-eminence, is that between humanity and the love of our country; but when both these are strengthened by religion, which is their proper basis, it is then the virtuous man is most justly described by the poet,

"Earth smiles around with boundless bounty blest,

"And heaven beholds it's image in his breast."

The supreme law of every member of the commonwealth should be the public advantage: but how to promote this doctrine without religion, seems to be as absurd in speculation, as impracticable in the execution. In this view no good citizen can be better employed than in recommending virtue to the *common people*, in such a manner as may render the practice of it easy.

It seems to be an absurd prejudice to think that a *work* of this kind, cannot be performed by men of business. The learned or the pious some times possess no other quality than learning and piety: and a fond presumption in regard to superiority of condition, betrays many into an opinion that what relates immediately to the vulgar, does not for that very reason belong to them. —The part I now take is, in my own judgment, the most important labor of my life, as being directed to the greatest purpose, and for the use of the greatest numbers of my fellow subjects.

Whilst the effects of immorality and irreligion shorten the lives of so many in *military*, and *commercial* occupations, and cuts them off from the prospect of happiness here, and the rational hopes of it hereafter, can a greater object well present itself, than the exercise of our piety, and humanity, in favor of men to whom we are *all* under such high obligations, and to whom our children *may* be no less obliged? It would be criminal to think of such men as mere instruments to accomplish great ends: we must entertain a just regard to *their* welfare, by whom such great ends are obtained. In the mean while the virtuous father, in humble life, will rejoice to find any lesson presented him, by which he can be assisted in leading his children into the true paths of virtue and religion.

It must be the highest pleasure to every one who sees a truly British Monarch attentive to the concerns of individuals; and if the particular circumstances of a man of any note or usefulness to the community is esteemed to be an object of the parental care of a good Prince, the wants of thousands, more eminent and more useful from their numbers, will be more the object of his supreme regard; and the more his subjects imitate him, the more honor they do themselves.

The utility of a design of clearing the land of young vagrants and pilferers, and rendering them useful to the community is so very obvious, that in whatever degree it can be executed, it demands our applause.

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There is a respect as well as tenderness due to human nature, under every circumstances; but most of all in that state which is most innocent; and if we only remove young persons from greater to less danger, and give them a fair opportunity of learning good, we perform a very important office. It is obvious, that a little assistance leads some into the right path of life.

To trace this publication to its source, I must inform you, that when the late war broke out, it appeared that merchants would soon be in great distress for *seamen*, the whole number in the nation not being adequate to the demand of the King's ships only: it was therefore natural to suppose they would readily concur in a proposal to encourage volunteer *landmen* to become *seamen*. The means intended were the most salutary for the men themselves, being at once calculated to preserve their health, and to render them *seamen* in *dress* and *cleanliness*.—This laid the foundation of the *Marine Society*. At the beginning of the war no *bounty* was given to landmen: this Society then made them a present of *cloathing* to a considerable amount; and at different times they have equipped 5452 men. The progress of this business appears by the abstract of the account annexed.—This was the produce of private munificence; which reflected honor on the government, whose subjects were so zealous: it saved a considerable charge, and prevented that jealousy which must have arisen in the breast of real *seamen*, had it

been a public affair, and yet not extended to all kinds of men going to sea.

When *landmen* were either not wanted, or became objects of the *public* attention, by a *royal* pecuniary bounty, this *private* charity ceased, except to a few miserable objects, recommended by the regulating captains.—In the mean while, *boys* were much sought for by the officers of the King's ships, and for these no public provision has been ever made; the whole depends on their masters. By the Navy regulations the commission and warrant officers have each a certain number of servants, but the master receives the wages of the boy: this amounts to 1*l.* 9*s* 6*d.* a year, and he pays the boy 40*s*. If this small sum is laid out in cloaths, the boy consequently receives no money. If boys are expeditious in learning their duty, as *seamen*, it is the fair part of the commander to rate them as ordinary seamen, to receive wages for themselves as early as possible; and some are rated even at the age of seventeen or eighteen.

In every view, the gratuity to the boy, at setting out, is so much gain to him, not only towards preserving his health, if it is given in *clothes*, but also as it saves his forty shillings, as it runs due.

In regard to our *national* plan of good policy, it is very obvious, that seamen bred from boys are incomparably the most valuable for length of life, as well as ability for service, both in *peace* and *war*; and this has been always thought an object of great moment to us

as a maritime nation. It should therefore seem a little wonderful when any officers are deficient in bringing them forward in the knowledge of seamanship; and where this evil really prevails, the cause of it is as much to be lamented as the evil itself. When this neglect extends also to religion, and the instruction which young persons, in all ranks of life, stand in need of, the evil is yet more deplorable. If we extend our regard to boys born of the *poor* distressed, and consider how to accommodate their children in life: if we take in the issue of vagrants, or profligate persons, or such as being totally deserted in their childhood, are exposed to every misery incident to human life; religion, humanity, and good policy plead equally strong in their behalf.

Upon these principles, it was very natural to the humanity of this nation, to concur in the proposal of establishing a society for so excellent a purpose. Some charities are ambiguous in their operation, but it seemed hardly possible that any injury could be done the community by delivering young persons from the jaws of perdition, and bringing them instantly to a scene of life, wherein they might be beneficially instructed and employed. We find by the abstract of the account annexed, that during the course of the war, this society has clothed and equipped 4787 boys, many of whom have been also cured, at the charge of the society, of various disorders which hunger or improper food, nakedness or filth, had created.

The utility of this society being so notorious, and

the reputation of it so well supported among the poor, as well as the rich, it seemed very proper to continue it in time of *peace*. For this there are many weighty reasons, which must occur to the mind of every one that will reflect, by what slow gradations most charities introduce their objects into the world; and that such misery as this society provides for, grows in every soil, and when grown, is the fruitful source of infinite mischiefs. No thieves or robbers are so dangerous as those who are trained up such from their infancy.

The first object to which the society turned their thoughts, upon the conclusion of the late war, was the relief of their own children, I mean the boys fitted out by them, or such as might be in the same situation, presuming there would be some boys discharged from the King's ships, of a very tender age, or orphans, or friendless, or having no money in their pockets, nor clothes upon their backs, would stand in great need of some assistance. It was also a kind of *debt of honor* on the society, as a promise to many of the generous subscribers, that the boys who might be yet too young to make their way without help, should not be deserted at the close of the war.

Warmed with such sentiments, the Society made a memorial in *December* last, to the Right Honorable the Lords Commissioners of the Admiralty, representing the singular commiseration due to such boys, as have no visible means of support; and requesting, that upon their discharge from the King's ships, the Captains might

might be directed to give them *Certificates*, expressing their *age, stature, description, and time of service*; with which *Certificates* they might be admitted to be victualled for a time, not exceeding three months, on board one of his Majesty's ships in ordinary, at the several ports, under the care of the chief Warrant Officer on board such ships; the Society at the same time declaring their intentions of sending for them by degrees, as fast as they could find masters, with whom to place them out in the most advantageous manner.

The above memorial being referred to the King in Council, what has been already done by the Society during the war, was acknowledged with great applause, expressing the utility and real service thereof, and with intire approbation of the present intention, of placing out the boys under the circumstances above mentioned.

Accordingly I find, that although the number of boys in distress is not so large as some imagined it would be, yet there are many in want, who may be relieved at a very moderate charge, either to restore them to their parents in distant parts of the kingdom, or to place them in a situation of getting their bread at *sea* in the Merchant Service, the Coasting Trade, or by *land* in domestic service, agriculture or *manufactory*. If any of them are employed again in the King's ships, being equipped by this Society, the master promises to take charge of them for a reasonable time, till they are bred up, that they may not be set adrift, as at the close of a war, when ships are paid off.

The

The *Bequests* lately made to this Society, being considerable, it may perhaps give stability to an object, from whence much real and substantial good may be derived. The produce of one legacy, according to the will of the testator, is to be employed, in time of *war*, in equipping boys to be bred up seamen in the Royal Navy; and in time of *peace* in placing out poor boys and girls to trades, whereby they may get their bread. It is more than probable, such real utility will arise from such bequests, as will do great honor to the memory of the testators. (a).

As a member of the Society abovementioned, I know they have given the men and boys equipped by them, near ten thousand copies of the *Seaman's Monitor*. This is a small tract, written at the beginning of the present century, particularly designed for Mariners, and generally recommended to them. As we all stand in so many relations to these men, our acts of beneficence to them cannot be too great, and no people stand more in need of religious admonition.

Upon a critical inspection of this little book, some passages appeared to contain a redundancy of words which obscured the sense, rather than enlightened the reader; and some parts seemed to want such precision, or resting places, as might encourage him. It also says much about *piracy*, a crime which seldom happens in our days; and I think if men once arrive to so great a height of iniquity, nothing can be expected from a little Tract of Divinity. His prayers also appeared too long,

(a) Mr. Hicks of *Hamburg*, and Richard Smith, Esq; of *Enderby*.

long, and to want simplicity. For these and other reasons, I have made such alterations, as I thought could be done with justice to the main design of the wise and good author, for so I think him to be, though he sometimes over shoots his mark. If this Tract is rendered in any respect more familiar and perswasive, it will be oftner read. I have given it the title of *Faithful Companion*, imagining such to be more pleasing to us than the name of a *Monitor*.

Archbishop SYNGE's *Christian Knowledge made easy*, is a system of Divinity in brief, comprehending a summary of the religion of Christ; with excellent moral rules for the conduct of life. I have joined to it an abstract of his brief account of the Sacrament.

I have also prefixed the *Instructions* calculated for the benefit of the boys placed out by the *Marine Society*, with this double view, that I would gladly inspire their Masters with sentiments of humanity and religion, such as may secure to the boys all possible advantage, upon their due obedience. This will result to the honor of both parties.—The thirst of dominion is a passion so strong in the human breast, that we had need be particularly guarded, when we are placed in a situation, wherein it is necessary to exercise a considerable degree of authority, especially if our educations do not teach us that every kind of tyranny is detestable.

It is thus we may hope to see the effects of true charity and true policy conspire to the same great end. We
ought

ought to think it a singular happiness, to be thus employed in promoting the welfare of our fellow subjects; and the more humble their condition is, the greater should be the subject of our joy.

INTRO.

INTRODUCTION.

IT is a matter of no small moment to consider from what causes it arises, that the Professors of false Doctrines, and the Believers of things which clash with the common sense of mankind, are, notwithstanding, so zealous. The impostor *Mahommed* has made his followers believe they shall secure an entrance into *Paradise*, if they die fighting for his cause: And will not the *Christian* whose *Prophet* is the Son of God, before whom the whole earth will one day melt away: Will not the *Christian* die a martyr if called to *death*; or, *live* for the honor of his Redeemer, in a careful and zealous observance of his laws?

However repugnant men may be to a steady pursuit of their everlasting interest, it may be imputed to *custom* as well as *nature*, that we see so much wickedness among them, and so great an insensibility of their danger. I cannot avoid observing on this occasion, that the cause of Religion seems chiefly to depend on the judicious and zealous conduct of the Clergy. It is evident they *can* win men by persuasive eloquence and solid piety, to an habitual exercise of their hearts and affections. The pure flames of religion

ligion may be communicated as *easily*, if not as *durably* as those desires which pervert the soul : But to make an impression lasting it must be repeated. It is hardly possible among the truly pious, to live profanely : as on the other hand, to converse with the very careless or the vicious world, and be entirely untainted, is no less difficult. Habit makes the *sinner* or the *saint*.

It is a melancholy consideration, to behold how *inconsiderate* the best of us are ; but those are the most careless, whose education has been neglected, or who acting most in a croud, as *soldiers* and *sailors*, have their thoughts the most dissipated ; but still among these we find some as good *Christians* as in the palaces of Princes, or where it may be more easy to find them, under the roofs of Persons in the middle stations of life.

Our Princes, when they come to the throne, proclaim their abhorrence of *vice*, as an enemy to earthly government, as well as heavenly hopes. What is regular and according to custom, is not therefore a matter of mere form, as some foolishly imagine. It is apparent that without the *fear* of *God*, the *fear* of *man* would not be sufficient. Our truly virtuous and religious Monarch tells us as follows.

GEORGE R.

GEORGE R.

WE, most seriously and religiously considering,
 that it is an indispensable duty on us to
 be careful, *above all other things*, to preserve and
 advance the honour and service of Almighty God,
 and to discourage and suppress all vice, profane-
 ness, debauchery, and immorality, which are so
 highly displeasing to God, so great a reproach to
 our religion and government, and (by means of
 the frequent ill examples of the practices thereof)
 have so fatal a tendency to the corruption of many
 of our loving subjects, otherwise religiously and
 virtuously disposed, and which (if not timely reme-
 died) may justly draw down the divine vengeance
 on us and our kingdoms: we also humbly acknow-
 ledge, that we cannot expect the blessing and
 goodness of Almighty God, (by whom Kings
 reign, and on which we entirely rely) to make
 our reign happy and prosperous to ourself and our
 people, without a religious observance of God's
 holy laws:—To the intent therefore that re-
 ligion, piety, and good manners may (according
 to our most hearty desire) flourish and increase
 under our administration and government, we
 have thought fit, by the advice of our Privy Coun-
 cil, to issue this our royal proclamation.

C

His

His Majesty then declares his intentions in these words, ' We do hereby declare our royal purpose and resolution to *discountenance* and *punish* all manner of vice, prophaneness, and immorality, in all persons of whatsoever degree or quality, within this our realm, and particularly in such as are employed near our royal person; and that for the encouragement of religion and morality, we will upon all occasions, distinguish persons of piety and virtue, by marks of our royal favour.'

' And we do expect and require, that all persons of honour, or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and debauched lives, that they, being reduced by that means to shame and contempt, for their loose and evil actions and behaviour, may be thereby also enforced the sooner to reform their ill habits and practices, and that the visible displeasure of good men towards them may, (as far as it is possible) supply what the laws (probably) cannot altogether prevent.'

' And we do hereby strictly enjoin and prohibit, all our loving subjects, of what degree or quality soever, from playing on the *Lord's Day* at *dice*, *cards*, or any other game whatsoever, either in public

‘ public or private houses, or other place or places
 ‘ whatsoever; and we do hereby require and com-
 ‘ mand them, and every of them, decently and reve-
 ‘ rently to attend the worship of God on every Lord’s
 ‘ Day, on pain of our highest displeasure, and of
 ‘ being proceeded against with the utmost rigour
 ‘ that may be by law.’

‘ And for the more effectual reforming all such
 ‘ persons, who, by reason of their dissolute lives and
 ‘ conversations, are a scandal to our kingdom; our
 ‘ further pleasure is, and we do hereby strictly
 ‘ charge and command all our Judges, Mayors, She-
 ‘ riffs, Justices of the Peace, and all other our Offi-
 ‘ cers and Ministers, both Ecclesiastical and Civil,
 ‘ and all other our subjects, whom it may concern,
 ‘ to be very vigilant and strict in the discovery, and
 ‘ the effectual prosecution and punishment of all
 ‘ persons, who shall be guilty of excessive drinking,
 ‘ blasphemy, prophane swearing and cursing, lewd-
 ‘ ness, prophanation of the Lord’s-day, or other
 ‘ dissolute, immoral, or disorderly practices; and
 ‘ that they take care also effectually to suppress all
 ‘ public gaming-houses and places, and other lewd
 ‘ and disorderly houses, and to put in execution the
 ‘ statute made in the twenty-ninth year of the reign
 ‘ of the late King Charles the Second, intituled,

"An act for the better observation of the Lord's-day,
 commonly called Sunday:" and also an act of par-
 liament made in the ninth year of the reign of the
 late King William the Third, intituled, "*An act*
for the more effectual suppressing of blasphemy and
prophaneness;" and all other laws now in force
 for the punishing and suppressing any of the vices
 aforesaid; and also to suppress and prevent, all
 gaming whatsoever in public or private houses on
 the Lord's day: And likewise that they take ef-
 fectual care to prevent all persons keeping taverns,
 chocolate-houses, coffee-houses, or other public-
 houses whatsoever, from selling wine, chocolate,
 coffee, ale, beer, or other liquors, or receiving
 or permitting *guests* to be or remain in such their
 houses in the *time of divine service on the Lord's-*
day, as they will answer it to Almighty God, and
 upon pain of our highest displeasure.'

'And for the more effectual proceeding herein,
 we do hereby direct and command all our Judges
 of assize, and Justices of the peace, to give strict
 charges at their respective assizes and sessions, for
 the due prosecution and punishment of all persons
 that shall presume to offend in any of the kinds
 aforesaid; and also of all persons that, contrary to
 their duty, shall be remiss or negligent in putting
 the

‘ the said laws in execution ; and that they do, at
 ‘ their respective assizes and quarter sessions of the
 ‘ peace, cause this our royal proclamation to be pub-
 ‘ licly read in open court immediately before the
 ‘ charge is given.’

‘ And we do hereby farther charge and command
 ‘ every Minister in his respective parish church or
 ‘ chapel, to read, or cause to be read, this our pro-
 ‘ clamation, at least *four times in every year*, imme-
 ‘ diately after divine service, and to incite and stir
 ‘ up their respective auditors to the practice of pi-
 ‘ ety and *virtue*, and the avoiding of all immorality
 ‘ and prophaneness.’

‘ And to the end that all vice and debauchery
 ‘ may be prevented, and religion and virtue prac-
 ‘ tised by all officers, private soldiers, mariners and
 ‘ others, who are employed in our service by sea
 ‘ and land, we do hereby strictly charge and com-
 ‘ mand all our commanders and officers whatsoever,
 ‘ that they do take care to avoid all prophaneness,
 ‘ debauchery, and other immoralities, and that by
 ‘ their own good and virtuous lives and conversati-
 ‘ ons, they do set good examples to all such as are
 ‘ under their care and authority ;—and likewise
 ‘ take care of, and inspect the behaviour of all such
 ‘ as are under them,—and punish all those who

‘ shall be guilty of any of the offences aforeſaid, as
 ‘ they will be answerable for the ill consequences
 ‘ of their neglect therein.’

‘ Given at our Court at *Leiceſter Houſe*, the
 ‘ thirty-fiſt day of *October*, 1760, and in the
 ‘ fiſt year of our reign.’

‘ God ſave the King.’

Here we ſee an exhortation enforced by the
 higheſt earthly authority, and recommended by the
 threats of temporal puniſhments, and the promiſes
 of temporal rewards. The ſovereign, the fiſt of
 men, here diſplays his authority as *King* and *Prieſt*,
 and as a faithful ſervant of the true God, to whoſe
 mercy he appeals for pardon of the ſins of his peo-
 ple; and to keep them in awe by all the means
 which the civil or religious laws of his country can
 deviſe; acknowledging, that without a ſenſe of re-
 ligion, it is not poſſible that peace and harmony,
 due ſubordination, and the happineſs of ſocial inter-
 courſe, can exiſt. Happy were it if *ſoldiers* and
ſailors would learn from their earthly maſter and
 ſovereign, what in general they regard ſo little from
 their heavenly Prince and divine Lawgiver *Chriſt*,
 the ſaviour of men.

The pious and learned Dr. *Sherlock*, Biſhop of
London,

London, a little before his death, I find writes to the King in these words :

‘ You, Sir, are the person whom the people
 ‘ ardently desire ; which affection of theirs is hap-
 ‘ pily returned by your Majesty’s declared con-
 ‘ cern for their prosperity ; and let nothing disturb
 ‘ this mutual consent. Let there be but one con-
 ‘ test between them, whether the *king* loves the
 ‘ *people* best, or the *people* him : and may it be a
 ‘ long, a very long contest ; may it never be de-
 ‘ cided, but let it remain doubtful : and may the
 ‘ *paternal* affection on the one side, and the *filial*
 ‘ obedience on the other, be had in perpetual re-
 ‘ membrance.

‘ May the *God of heaven and earth* have you al-
 ‘ ways under his protection, and direct you to seek
 ‘ his *honor* and *glory* in all you do : and may you
 ‘ reap the benefit of it, by an increase of happiness
 ‘ in this world, and in the next.’

‘ If there is a God, and a state of rewards and
 punishments after death ; if the present life takes
 in so small a part of our existence ; can we act with
 consistency, and not extend our regards for our
 friends and countrymen beyond the grave ? And
 what good order or discipline ; lasting strength, or
 solid temporal felicity can be expected, where no
 notions,

notions, or very transient thoughts, of a future state, are entertained. When a seaman stands in no awe of God, what kind of obedience is to be expected to his *master* or *officer*? The truth is, there is hardly such a Being as a man totally devoid of sentiments of religion; but if such sentiments are not duly encouraged, they will not lead to that right discernment, that humble deportment which is the essence of subordination. It is this which touches those strings, on which the harmony of life depends; and makes even the rude elements on which these men seek their bread, calm, serene, and pleasant.

This age is distinguished for benevolence; yet, alas, it is but too apparent, that many things are wanting. Our common people are not sufficiently attended to, except by those who run into the other extreme of Enthusiasm: but above all, our *seamen* are generally as insensible of danger to their *souls*, as dauntless with respect to their *bodies*. This renders their lives much shorter than they would be; and seamanship in less honorable estimation, than an employment so useful and beneficial ought to be held in, by all commercial and civilized nations.

I thus throw in my mite towards remedying the evil, and entreat these men, in their calmer hours, to peruse

peruse these sheets with care and attention, remembering the account they must soon render up; and taking the advice of the prophet, ‘*To seek the Lord while he may be found, and to call upon him while he is near: the wicked forsaking his ways, and the unrighteous man his thoughts, returning to the Lord who will have mercy on him, and to his God, who will abundantly pardon.*’ Whatever our conceptions may be concerning our own estate; whatever our just hopes or fears, our false presumption or injudicious dread, ‘*the thoughts of God cannot be as our thoughts, nor his ways as ours.* For as ‘*the heavens are higher than the earth, so are his ways higher than our ways; and his thoughts than our thoughts.* And as the rain cometh down, and ‘*the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so is the word of God that goeth forth out of his mouth, it shall not return unto him void, but shall accomplish that which pleaseth him.*’

The world is full of danger; life is truly a warfare, and the combat will certainly last as long as our passions and wills are unruly. But as accomplished seamen or soldiers act intrepidly under a commander

commander, whose *wisdom, valor, and love*, they can firmly trust to, surely we may repose our trust in the great captain of our salvation, even Christ the son of the living God, who, as he told his disciples, he tells us also, 'Be of good cheer, for I have overcome the world.' And amidst all the joys, or the sufferings of life, we ought to remember this also, from the mouth of the same divine person; 'Lo I am with you, even unto the end of the world.'

INSTRUC.

INSTRUCTIONS

TO THE
B O Y S
placed or prenticed out by the
MARINE SOCIETY,
read or delivered to them, together with this
book, on occasion of their being clothed.

MD CC LXIII.

INSTRUCTIONS

CONTENTS

BY

THE

MARINE SOCIETY

and as directed to them, together with this
book, on occasion of their being clothed.

MCCCLXXII.

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My good Lads and fellow Subjects.

1. **A**TTEND to these instructions; they are well considered, and contrived for your good. The wisest of men, even *Solomon* himself, says,

‘Poverty and shame shall be to him that *refuseth instruction*, but he that regardeth reproof shall be ‘honored.’

This is as true now, as it was two thousand years ago, and if you attend to it, you will find it so, as men in all ages have done.

2. I must now remind you, that you are going again into the world, in different situations, the ships, from which some of you are discharged, being paid off. Set out honestly and you will thrive, *for honesty is the best policy*: you will certainly find it so in the end. You need not be afraid you have met with more difficulties already than any you will probably meet with hereafter.

3. You are a *second* time relieved, and now in the way of completing your fortune. The *Marine Society*, by the help of God, furnishes you with good clothes, and places you in the hands of good

masters, that you may work like men. Many are in want of necessities, and perish in idleness, filth, and vice. Learn how to value your own good fortune; make a proper use of it, and be grateful.

The truest way to express your gratitude, is to be good and virtuous; that is, to be true to yourselves, for then you cannot be false to any other person: and, if you are true men, you will certainly be respected.

4. Be sure to keep yourselves tight and clean, remembering that the cleaner you are, the faster you will grow; and the tighter you appear, the better clothes you will deserve from your master, and the more regard he will show you: you will also be so much more healthy than dirty lads; and, as to health, *Solomon* tells us, that

‘As there is no joy above the joy of the heart, there are no riches above a sound body.’

5. You may likewise be sure the faster you learn the duty of your trade, be you seamen or landmen the better it will be for you. Now let me tell you, you must not be impatient when you are chastised, but learn how to avoid chastisement, and remember the wise man’s saying,

‘That he that being often reprov’d hardeneth his heart, shall suddenly be destroyed, and that without remedy.’

And he also informs us,

‘ That as vinegar is to the teeth, and smoke to the eyes, so is the sluggard to them that send him.’

This is the case of all wicked, *lazy* and perverse youngsters, who come to the gallows, because they will not work, and are so stupid and perverse, as not to see, that he who gains honest bread, is a good subject to the King, and useful to others, as well as to himself.

Thus you see, my dear boys, how much your own interest is concerned, to keep yourselves clean and tight, and to learn your duty.

6. The next consideration is Obedience, without which the best of us cannot do our duty. The sons of *Britons* are all born to liberty, the *poor* as well as the *rich*; but remember that true liberty consists in *doing well*; in obeying your superiors in their just and lawful commands, that you may *suffer* no harm, when you *deserve* none: and be assured, if you intend to obey God, you must obey your master; and if you do your duty to him, he will be as a *father* to you; and, if you do it not, you will be in the circumstances of those bad children, of whom *Solomon* says,

‘ The eye that mocks his father, and despiseth

‘to obey his mother, the raven of the valley shall
‘pick it out, and the young eagle shall eat it.’

As the worst of evils fall on those who are not
obedient to their parents, the same generally hap-
pens to those who do not obey their masters.

7. Ever carry into your mind, ‘that prosperity
‘and adversity, life and death, poverty and riches,
‘come of the Lord.’

You may be sure there is a God; a Being whose
power is as far beyond that of the *greatest monarch*,
as his goodness and wisdom exceedeth the compre-
hension of the *wisest and best man* on earth; but
you know, that he made the world, for you see it.
You know that he governs the world, or the sea
would overwhelm us; the sun would not shine, nor
would the earth produce bread to support your
lives.

8. Therefore, as the eyes of a good servant wait
on the hand of his master, and he is ready to obey
his commands, so must you be ready to learn; and
to obey the *commandments* of the great Lord and
Governor of the world, even the God who made
you, and all things that are made; that God who
disperses the mist; who stills the raging of the
waves; knows all your thoughts, and sees your
actions.

9. Be assured that you are as much the care of God, as if you was born in a palace. *Solomon* says, 'Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.'

Thus you see, there is just as good reason, why you should be careful to behave well, as if you were all the sons of lords or gentlemen.

10. Now, my good lads, as you desire to learn what you are to do, to render yourselves acceptable to God, and all good men, under all accidents which may happen to you ; you are to remember, that God sent his only son *Jesus Christ* into the world, to teach us his will : that Saviour who died upon the cross, for you and all mankind ; sealed the truth of what he has told us in his gospel, with his blood ; then arose from the dead, and ascended in triumphant glory into Heaven. The book called the *New Testament*, contains the history of his life, and what he would have us do : therein, he recommends you to love God with all your heart, and with all your soul, and to shew it by loving your neighbour as yourself. Now if you do your neighbour any harm, you hate him, instead of loving him ; and God never loves those who hate or do harm to others. You may also learn, that it is foolish for any man

to pretend to *love* God, and not *obey* him : if you do obey him, you love him, and he will love you ; he will protect you ; he will make you happy whilst you live, and also when you die, even when your soul departs from your body. These things are as true as the gospel, and the glorious fruits of a sober and virtuous life ; and enough to make the heart dance, and spring forth with joy.

11. What your particular duties are, as good men, and good subjects, you will easily learn by reading this book. The *Christian's Knowledge made easy*, written by a very good and learned Archbishop ; and the *Seaman's faithful Companion*, both which the Marine Society makes you a *present* of. Take care of it, 'tis a valuable present ; the longer you live the more you will esteem it. You must read it often, when you are not upon duty, or about your master's business ; it will be an agreeable entertainment. This book warns you to shun all those vices, which every one who has a manly spirit, and *true* courage, is ashamed of.

12. If you cannot read, you should learn. It is a misfortune not to know how to read ; but it is a *fault* if we neglect to learn, when we have an opportunity of doing so. On board ships, in fine weather, there is always much leisure ; and it is a
glorious

glorious thing to have always something to do, by which we may be the better.

13. I will now give you a few general cautions, and the reasons for them. — Beware of strong drink. — Many a mighty man has been laid low by it. ‘Drunkenness,’ *Solomon* says, ‘increaseth the rage of a fool till he offend; it diminishes strength, and maketh wounds.’ In a word, it is the forerunner of every mischief. The drunkard is, in many respects in a worse state than a beast, not only as having as little reason about him, but that he is disabled from being of any use to himself or others; or undertakes rash actions, for which he must be hang’d when he is sober. He is a prey to every one who pleases to make him so: he is generally poor; he ruins his health, and renders his life as short and contemptible, as his death is miserable.

14. What I have said of drunkenness, holds in a great degree the same for gluttony. This seems to be more fit for a *hog* than a *man*. ‘Eat as becometh a man, those things which are set before thee, and devour not, lest thou be hated.’

‘Sound sleep cometh of moderate eating: he riseth early, and his wits are about him.’

‘But the pains of watching, and choler, and pangs of the belly, are with an unatiable man.’

15. ‘As

15. As to the *liar* he must be a villain. Observe the remark of the same wise man.

‘I have hated,’ says he, ‘many things, but no-
‘thing like a false man, for the Lord will hate
‘him.’

‘The lip of truth shall be established for ever,
‘but a lying tongue is but for a moment.’

‘A thief is better than a man that is accustomed
‘to lie, but they both shall have destruction to
‘heritage.’

Now my advice is, prove to your master, and to
all others, that you have a soul worthy the name of
a *Briton*, by *daring* to tell the truth, though you
condemn yourself: It is thus you may be sure
every one will love you.

‘The birds will resort unto their like, so will
‘truth return unto them that practice in her.

‘Keep thy word, and deal faithfully, and thou
‘shalt always find the thing that is necessary for
‘thee.’

16. Prudence is but another word for *wisdom*.
It is necessary in every part of life. It is the faith-
ful friend and sincere lover of Truth. To avoid
falseness is to love truth, and to be silent when
talking is dangerous, is both prudent and wise.

‘The heart of fools is in their mouth, but the
‘mouth of the wise is in their heart.’

Such

Such is the force of caution in regard to what we say, that 'even a fool when he holds his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding.'—And,

'The words of a wise man's mouth are gracious, but the lips of a fool will swallow up himself.'

Thus you see, my good lads, what a glorious thing it is to despise and shun falshood; to love truth, and to command your tongue.—I dare say, you have often seen that a liar, a tale-bearer, or a mischief-maker, is an enemy to himself, and even to his friends, and to all mankind: for as he endeavors to deceive every one, every one must despise him; and the best which can happen to him is to be severely punished by those who have any hopes of his amendment.

17. In regard to *stealing*, the eighth commandment given from the mouth of God himself to *Moses*, is, 'Thou shalt not steal.' The most ignorant nations upon the face of the globe, punish thieves. With us you know, they are punished with great severity, even to death: and Thievery is much oftener discovered, than Thieves themselves have generally wit enough to imagine, to be possible. God confounds their devices.—On board of ships, stealing is hardly ever concealed; for there

are no back doors. This crime is of so black a dye, as hardly to bear being mentioned amongst good people. Of such wicked persons *Solomon* says, 'The hope of the wicked shall be cut off, and their trust shall be as a spider's web.' They live in trouble and disgrace, and generally die a miserable and infamous death.

18. Swearing is no less foolish than a wicked practice; indeed all wicked practices are foolish, but this is the most foolish of all foolish things. It would be hard indeed, if a man might not be as brisk as a bee, and as active as air, and yet be sober minded, and know what to do with his tongue, and not speak like a parrot. A man of spirit and resolution, will do his duty as quick as lightning, and if it is required, be bold as a lion, and laugh at danger: but no man would run himself into the danger of making God his enemy, against all duty. And who would chuse to talk like a fool or a mad man, and to side with the Devil, as all swearers do; who take the name of God in vain? Sober men in a ship, when their companions swear, always remind them of it, and ask them if they are not shamed. Hear what wholesome advice and admonition *Solomon* gives us.

'Accustom not thy mouth to swearing, neither use thyself to the naming the Holy One.'

For

‘For as a servant that is continually beaten, shall not be without a blue mark, so he that sweareth and nameth God continually, shall not be faultless.’

A greater still than *Solomon*, even the most high God himself, whose name is too awful to be mentioned without reverence, has declared in his third Commandment, as already said,

That he will not hold him guiltless that taketh his name in vain.

Beware therefore not to learn, what you will certainly wish to unlearn; what can never do you any good; but must do you great harm, in this world; and if you die without repentance of such an offence against your Maker, be the cause of everlasting punishment in the world to come.

18. As to *whoring*, you have already seen the dreadful consequences of it, among the men whom you have sinned with. Many more die of the foul disease, and of consumptions contracted by this vice, than ever acknowledge it; and it is particularly fatal on board ships. Many a brave young seaman has brought himself to an early grave, who might have lived to have sailed round the world, and drub’d our enemies in every part of it. The wise man says, ‘The fornicator shall be punished in

‘ the streets of the city ; and where he suspecteth
 ‘ not, he shall be taken.’—And again,

‘ If thou give thy soul the desires that please her,
 ‘ she will make thee a laughing stock to thy ene-
 ‘ mies.’ And speaking of a Harlot, or lewd wicked
 woman, he instructs us in these words, which you
 ought to engrave upon your heart, and never to
 forget, ‘ Her end is bitter as wormwood, sharp
 ‘ as a two edged sword.

‘ She lieth in wait as for a prey, and encreaseth
 ‘ the transgressors among men.—On the other hand,

‘ The ways of Virtue are pleasant, and all her
 ‘ paths are peace ; but the feet of the harlot go
 ‘ down to death : her steps take hold on Hell.”—

And accordingly we find it confirmed by the de-
 claration made by Christ the Saviour of the world,
 that this vice is so offensive to God, that, no forni-
 cator, adulterer, or unclean person shall enter into
 the kingdom of Heaven.’

You see what work for repentance men make by
 by their vices ; and who can say he shall live a day
 to repent, or that he is sure he shall have a heart to
 amend his life. If we mean to *end* our lives happily,
 we must *begin* them virtuously.

19. The same caution which will give you a
 command of yourself, not to be a prey to evil de-
 fires,

fires for women, will help you to restrain your anger.—*Solomon* observes that

‘ Anger dwells in the bosom of fools.—

‘ Seest thou a man, says he, that is hasty in his words, there is more hope of a fool than of him.

‘ A soft answer turneth away wrath, but grievous words stir up anger.’

If you have sense enough to distinguish ever so little of *good* and *evil*, you will find more comfort to yourself, and reputation with the rest of the world, from gentleness towards others, and a real and sincere affection for them, than in any satisfaction you can have in their sufferings, though you could punish them ever so severely, whenever they offend you.

‘ Remember thy end, and let enmity cease.’ Good men are always constant to their friends, and moderate in their resentments towards their enemies: but the angry, or the envious man, will not give himself time to consider what is right, but being proud and self-conceited, continually devises forward things, and is always bringing mischief to pass.

20. Let no *malice* find entrance into your heart, be the provocation what it may. He has the most courage, as well as the noblest spirit, who soonest

forgives his *friends* or his *enemies*, his *companion*, or a *stranger*. You have this advantage, that your Master will always punish those who deserve to be punished.—And *Solomon* says, ‘He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance.’

21. Almost every thing which regards the conduct or behaviour of men towards God, or towards each other, must be either wise or foolish: there are very few things entirely indifferent. Now the true way of discovering the wise from the foolish, is by comparing them with the Commandments of God.

‘Behold, says *Solomon*, the fear of the Lord (by which is meant great care not to offend your Maker) *that* is wisdom, and to depart from evil, *that* is understanding.’

‘The wise man’s eyes are in his head, but the fool walketh in darkness.’—Again, *Solomon* says,

‘A wise man feareth and departeth from evil, but the fool rageth and is confident.’—And

‘As a dog returneth to his vomit, so a fool returneth to his folly.’

A little thought, and a virtuous inclination, render boys at the age of twelve or fourteen, wiser than wicked men, who never *consider*, are at three-score.

score. And there is also a much greater difference between a wise man and a fool, than there is between a rich man and a poor one.

22. *Hope* always for *good*; for sooner or later good happens to those who obey God: and a habit of pleasantness, good humour, and pious resignation to the accidents of life, will render you an over-match for any evil that can befall you. God is our common father, and all is under his direction. It is a guilty conscience which makes men dissatisfied, and which occasions their murmuring and discontent, and fearfulness. ‘For the wicked flee when no man pursueth; but the righteous are bold as a lion.’

23. Of all the vices which grow up in the mind, as men grow in stature, there is none more common or more dangerous than *pride*: it shews itself among the poor, as well as the rich; it appears in a thousand forms; and lurks in the heart secretly. The same which I told you of anger, I now tell you of pride: ‘For pride was not made for man, nor furious anger for them that are born of a woman.’—That you may know when it is you are proud, ‘the beginning of pride is when one departeth from God, and his heart is turned from his Maker.’ And this you may be sure of, that mockery, reproach, and contempt of others, sullen-

ness, unwillingness to learn your duty, cruelty, and want of forgiveness, are all so many signs of a man's being proud: *Solomon* says, 'Vengeance, as a lion, shall lie in wait for the proud:' Whereas 'Humility and the fear of the Lord, are riches, and honour, and life.'—You may be assured that the proud are hated of God, and they that plough iniquity and sow wickedness, will certainly reap the same.' Pride is also a proof that a man is ignorant; that is, ignorant of himself, and ignorant of what other men think of him; in short he is a fool, and one of those fools who is the least to be pitted: but because you should avoid being in any degree proud or revengeful, or fall yourself into the very faults which you discover in others, you should compassionate every one; and set them in the right way, whenever you can.

24. Though poor, you are a subject of the most happy country in the world. You live under the best government, and under the best king upon the face of the earth. Read his most gracious * proclamation, and you will see him speak his heart to his subjects, and express the sincere love which he bears to all of us.

The more respect you pay to the King and the government of your Country, the more honor you do

* See page 13.

do yourself. You will find, as you grow up, and as you read *The Seaman's Companion*, what honor is due to the King, and what a sin it is to cheat him, or defraud the Public, by any kind of *smuggling*. This injures every body, and is rank ingratitude to those on whom you depend for your protection, and that you are not subject to be treated unworthily without redress. Our Saviour charges us, to render unto *Cæsar* the things which are *Cæsar's*. Without paying what is demanded by law, there could be no law; and without law, you could not be sure of one moment's liberty or life.

25. Next to the King, you must pay honor to the Clergy, and the King is the head of the Church. To despise the Clergy is the first step towards despising Religion; and he that despiseth Religion, must be the vilest out-cast of the earth, and is unworthy of the breath he draws. *Solomon* says, 'Fear the *Lord* with all thy soul, and reverence his *Priests*: Love him that made thee, with all thy strength, and forsake not his *Ministers*.' If you fear God, you will certainly respect his immediate servants, the Preachers of the Gospel of Christ.

26. The greater respect you have for the clergy, the more attentive you will be to keep the Sabbath-day in a proper manner, and attend divine service
with

with constancy and pleasure. If you neglect your duty on this day, you cannot expect any blessing on any other day. Attend to the instruction which is given you at church: and remember that nothing is so childish as to be careless in that place. The play of children should be punished, for if they have not sense enough to know that a church is the temple of God, they should not be permitted to put their feet in it. When your master, or any one appointed by him, reads a sermon, or pious discourse, hear it with attention, and consider what you have heard, that you may be the better for it.

27. I have one thing more to add, of very great moment; it is no less than to remind you, that none of us have any grounds to *hope* for the mercies of God, if we never *ask* for them. Let me therefore recommend to you, most earnestly and seriously, that you say your prayers constantly morning and night. If you learn them by heart you will never want time, even on board ship, whether it be kneeling or standing, sitting or lying down. The *three* first prayers annexed to this, are very short, and very easily learnt; indeed so are the other three, which you should read, but by no means neglect to learn by heart the morning and evening prayers, and the Lord's prayer; and when you pray, endeavor to collect your thoughts, that your heart may keep pace with your tongue.

28. Ever

28. Ever watch the eye of your master, and fly to execute his orders. True discipline, true courage, and true industry, always go together. Obey your master with care and attention in all things. Shew him honor, and remember that the best way to merit his praise and good treatment, is to be serviceable to him, and to delight in serving him. Love him, and let him see by your actions, that you do so, and he will take care that you shall never want a friend in time of need.

29. My sons, let not mercy, nor truth, nor justice nor the love of God, ever forsake you. Bind them about your neck: Wear them in your bosom: Write them on the table of your heart. Stop your ears, and guard your eyes, against all manner of evil; and remember that Jesus Christ the great Prince and friend of mankind, suffered a painful death on the cross, that, through his blood you might, (if you do your own endeavors) be saved from all punishment, and become a partaker of the joys and glories of heaven. Let this ever be your comfort, and the subject of your joy: and remember also that the mercies of God are extended over all his works, and common to the rich and to the poor.

30. MORN-

30. MORNING PRAYER.

O Lord God Almighty, I humbly thank thee for thy care of me in the night past. Give me thy grace, O Lord, and continue thy *compassion*, thy *favor*, and thy *mercy* to me. Keep me this day from all harm, and help my endeavors to behave myself humbly, soberly, and godly, that I may always please thee in thought, word, and deed.

O merciful Father, make me to remember, that it is by thy gracious providence my life is preserved, and my soul delivered from destruction; that I may always pray for those who have acted as the ministers of thy mercy to me. Give me an awful reverence of thy majesty; and make me tremble and be afraid of offending thee, by any falsehood, or uncleanness; any unjust or uncharitable action; that I may always enjoy a good conscience; and never fall into that dreadful and everlasting punishment, which waits on impenitent sinners.

This I beg, O Lord, in the name of my blessed Saviour and Redeemer, Jesus Christ. *Amen.*

31. EVENING PRAYER.

O God my Almighty Creator and preserver, accept my humblest thanks for thy protection, and all the blessings which I have received at thy hand. Forgive the sins which I have committed

mitted against thee this day, and make me, hereafter, afraid and ashamed to do any thing that is wrong. Let me constantly remember that thou art present every where, both day and night, and that all my thoughts, words, and actions, are open to thy view.

I now lie down to rest, O merciful and tender father, in humble confidence that thy goodness will keep me in safety ; that I may arise refreshed with sleep, in health, and strength, of body and mind : and when this present life is ended in death, O Lord, receive my soul into that happy state which thou hast prepared for those who serve thee.

This I beg through Jesus Christ my Redeemer, who died upon the cross, that through my obedience to thy laws, I may be redeemed from all my sins. *Amen.*

32. *The* LORD'S PRAYER.

OUR father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil ; for thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

33. *On*

33. *Another* MORNING PRAYER.

O Lord Almighty, Father of all the children of men, who hast safely brought me to the beginning of this day, defend me in the same with thy mighty power, and grant that I may not fall into any sin, neither run into any kind of danger; but that all my actions may be ordered by thy governance, that I may always do whatever is righteous in thy sight, through Jesus Christ, my blessed Lord and Redeemer. *Amen.*

34. PRAYER *at* SEA.

A Almighty God and Lord of Heaven, who rulest the *earth* and the *seas*, vouchsafe to behold my *humble condition*. I beseech thee, *O merciful Father*, to *forgive* my offences, and *protect* my *tender age*. Preserve this ship, and all that sail therein, and give me *grace* to discharge my *duty* to my master. Let my trust be ever in thy *mercies*, that from day to day I may praise thy holy name. Teach me thy *commandments*, O Lord, and make me obedient to them, that I may *live* in the comfort of thy holy word, and, at thy good time, *die in peace*. This I beg in the name, and through the *mediation*, of my blessed *Saviour* and *Redeemer*, *Jesus Christ*. *Amen.*

Our Father, &c.

For

35. *For Fidelity in Apprenticeship or
other Service.*

O LORD, the righteous judge of men, let thy fear be always before mine eyes, that I may faithfully discharge my duty. Let neither indolence nor falsehood betray my soul, that my conduct towards my Master, may express my gratitude, for all the mercies which thou hast vouchsafed unto me. Inspire my heart with an utter abhorrence of all falsehood and evasion, that I may always confess the truth, to whomsoever has a right to demand it. Thy all-piercing eye, O Lord, can see my inmost thoughts, and minutest actions! Let my love and honor, my fidelity and respect for my Master, be apparent in his sight, that I may delight in promoting his prosperity; and let our united endeavors advance thy glory, and the happiness of mankind. Give him, O Lord, a just sense of his obligations to *Justice, Piety, Temperance*, and every other virtue, that his example may be a perpetual admonition to me, and render my sincerity acceptable to thee. This I beg, O merciful Father, for Jesus Christ his sake. *Amen.*

F

36. *For*

For

36. *For Obedience in Apprenticeship or Service.*

O Almighty Lord, who delightest in the obedience of thy creatures, give me a *meek* and *contrite spirit*, that imitating the humility of my Lord and Saviour, I may obtain that peace of mind, which is far beyond what the world can give. Make me *patient* under *reproofs*, and diligent in performing my duty: that my *obedience* to my master may be acceptable to thee. Remove far from me all *pride* and *haughtiness* of spirit, that I may learn how to support myself under all circumstances, and with *patience* and *resolution*, and *singleness of heart*, subdue evil with good, and ever possess my soul in tranquility. Let my conscience be always void of offence towards thee and my fellow creatures, that amidst all the *follies* and *iniquities* which surround me, I may acquit myself with integrity in thy sight, and receive the great reward which thou hast promised to those who serve thee, in *Jesus Christ*, my *blessed Lord* and *Saviour*. *Amen.*

FORM of NOTICE given in London.

London,

1763.

NOTICE is hereby given, that all BOYS not exceeding sixteen years, and all others under this age, who have served on board his Majesty's ships, being discharged, and in real distress for want of employment, may repair to the *Marine Society's* office, in *Bishopsgate-street*, any *Monday* or *Thursday*, from ten in the morning till three in the afternoon, and bring with them their certificates of service from their officers. If they have no certificates, they will be put in a method of obtaining them. When this is done, they will be handsomely equipped with clothes, and receive some pocket-money; and if good masters in the Merchants-service, the Coasting-trade, or in any other way of life, by land or sea, can be obtained for them, every such boy will be placed out, with his own consent, where he may get his bread honestly.

FORM of NOTICE given at the Ports.

*Marine Society's Office in Bishopsgate-Street,
London, 1762.*

NOTICE is hereby given, that all boys not exceeding sixteen years of age, and all others under this age, who have served on board the King's ships, and are in distress for want of employment, asking certificates of their age, stature, time of service, and their description, from their respective captains, will be supplied therewith: And, having such certificates, (by the great favor and indulgence of the Right Hon. the Lords Commissioners of the Admiralty) they are permitted to repair on board his Majesty's ship the , now lying at , (a) where they will be victualled, and beds provided, till such time as they are sent for by this Society, (which will be in a few days) in order to be cloathed and provided for in the best manner the Society is able.

N. B. Any boys in the above circumstances, applying any *Monday* or *Thursday*, from ten in the morning, till three in the afternoon, at this office, will have blank certificates given them, which they may get signed by their captain, or other officer, under whom they last served. The Committee sets every *Thursday*.

(a) The Ships appointed for the reception of the boys are, at *Chatham*, the *Falkland*; *Portsmouth*, the *Colchester*; *Plymouth*, the *Canterbury*.

FORM



FORM of an INDENTURE for such as chuse to be placed out for any number of
Years certain.

This Indenture witnesseth, That _____ of the parish of _____ doth, with his own free and voluntary consent, put himself apprentice to _____ of _____ in the county of _____ doth, with his own free and voluntary consent, to dwell, and serve, from the date hereof, unto the full end and term of _____ years from hence next ensuing, fully to be completed and ended, during all which said term, he, the said apprentice, his said master well and faithfully shall serve, his secrets keep, his commandments, lawful and honest, every where gladly do and perform : Hurt to his said master he shall not do, nor of others see or know to be done, but
 that

that he to his power shall lett, or forthwith give warning to his said master of the same: The goods of his said master he shall not waste, nor to any unlawfully lend; fornication he shall not commit; matrimony he shall not contract; at cards, dice, tables, or any other unlawful games, he shall not play; taverns or alehouses he shall not frequent; from his said Master's service, by day or night, unlawfully, he shall not absent himself; but in all things, as a faithful servant and apprentice, he shall bear and behave himself to his said Master, and all his, during the said term: And the said Master his said apprentice, in the art he now useth, after the best manner he knows or can, shall teach, instruct, and inform, or cause to be taught and informed, with due correction; finding his said apprentice, meat, drink, apparel, linen, and woollen, with all other things necessary and convenient, as it becometh an apprentice of the same art, to be found: and, at the end and expiration of the said term, to give and allow unto his said apprentice double apparel. In testimony whereof, the said parties to these presents interchangeably have set their hands and seals, this

the day of October the year of the Grace

year of the reign of our Sovereign Lord George the Third, by the Grace
of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c. And
in the Year of our Lord and Saviour, One thousand seven hundred and sixty

*Sealed and delivered (being first
legally stamped) in the Presence of*

CHAIRMAN,

The Right Honorable **ROBERT
LORD ROMNEY.**

DEPUTY CHAIRMEN,

Sir **WILLIAM DOLBEN, Bart.**

Sir **ROBERT LADBROKE, Knt.**

Father of the City.

Sir **RICHARD GLYN, Bart.**

Sir **CHARLES ASGILL, Bart.**

Sir **JOSEPH HANKEY.**

Sir **FRANCIS GOSLING.**

ROBERT NETTLETON, Esq;

THOMAS WALKER, Esq;

TREASURER.

JOHN THORNTON, Esq;

Mr. **JAMES, Surgeon.**

Mr. **HASKEY, Apothecary.**

An Abstract of the Account of the MARINE SOCIETY, from

	Number of Men.	Cost of clothing Landmen,	
		l.	s.
From July 6th. 1756. to April 6th. 1757.	688	1397	16
. . April 7th. to December 31st 1757.	2400	3876	14
. . January 1st. to December 31st 1758	1360	2141	8
. . January 1st. to December 31st. 1759	870	1290	16
. . January 1st. to December 31st. 1760.	125	241	6
. . January 1st. to December 31st. 1761.	. .	. .	. .
. . January 1st. to December 31st. 1762	. .	. .	. .
Clothing of Men, as above	5452	8948	1
N. B. Before the King gave a Bounty to landmen, a change of clothing was given them.			
Clothing of Boys, as above	4787	8440	2
Charges of Conveyance of the Boys, Food, Medicines, Rents, Salaries, and all contingent Charges on the Men and Boys.	. .	5040	8
Sundry Balances of Accounts . . . . .	. .	122	2
Total of Men and Boys, and Money expended	10239	22550	13
Balance to be transferred to the new List of Subscribers. . . . .	. .	2	17
Total of Subscriptions as per Margin. . .	£.	22553	11

N. B. The Subscriptions since October 14. 1762. are carried to the bequeathed by the deceased Richard Smith, Esq; of Enderby, in Le
viz. £. 500 . 0 . 0

ETY, from the Commencement in July, 1756. to December, 1762.

Cost of clothing of Landmen.			Number of Boys.			Cost of clothing of Boys.			Charges of conveyance of Boys to Portsmouth, Chatham, the Nore, and Plymouth. Food, Medicines, Rents, Salaries, and all contingent Charges.			Subscriptions received.		
l.	s.	d.				l.	s.	d.	l.	s.	d.	l.	s.	d.
1397	16	3	891	1552	4	0	575	10	5	5094	13	4		
3876	14	3	1155	2187	2	8	1204	17	3	6416	18	2		
2141	8	3	930	1770	3	8	1396	15	4	5462	3	11		
1290	16	2	710	1281	14	3	858	4	0	2960	9	0		
241	6	1	512	940	19	4	623	9	11	1586	13	1		
.	.	.	304	395	10	1	190	4	10	717	15	7		
.	.	.	285	312	8	7	131	6	7	314	18	1		
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8948	1	0	4787	8440	2	7	5040	8	4	22553	11	2		
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8440	2	7												
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22550	13	11												
2	17	3												
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22553	11	2												

carried to the new List of Subscribers, to which must be added a Legacy underby, in Leicestershire, and received since the said List was printed,

An Abstract of the Account

From July 6th. 1756. to Apr
 . . April 7th. to December
 . . January 1st. to December
 . . January 1st. to December
 . . January 1st. to December
 . . January 1st. to December
 . . January 1st. to December

Clothing of Men, as above .

N. B. Before the King gave a Be
 men, a change of clothing was

Clothing of Boys, as above
 Charges of Conveyance of the Bo
 Medicines, Rents, Salaries,
 contingent Charges on the
 Boys.

Sundry Balances of Accounts

Total of Men and Boys, and M
 pended

Balance to be transferred to the
 of Subscribers.

Total of Subscriptions as per Ma

N. B. The Subscriptions since O&
 bequeathed by the deceased Richa
 viz. £. 500 . 0 . 0

A
L I S T
O F
S U B S C R I B E R S
T O T H E
M A R I N E S O C I E T Y.

From the 14th Oct. 1762, to the 28th Feb. 1763.

A

	<i>l.</i>	<i>s.</i>	<i>d.</i>
SIR Charles Apgill, Bart. 2d Subscription	10	10	0
Mrs Eliz. Abney of Stoke New- ington, 2d Sub. }	5	5	0
Mr. John Julius Angersteen	5	5	0
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B

Right Hon. Lord Boston	5	5	0
Hon. Henry Bathurst	5	0	0
Hon. Charles Berkely, 2d Sub.	10	0	0

Carried forward £. 46 10 0

		<i>l.</i>	<i>s.</i>	<i>d.</i>
	<i>Brought forward</i>	46	10	0
Sir Walter Blackett, Bart.	3d Sub.	25	0	0
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Mr. John Bateman,	2d Sub.	2	2	0
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Thomas Bernard, Esq;		10	0	0
William Bayntum, Esq;		5	5	0
A. B.		5	5	0
John Blake, Esq;	4th Sub.	10	10	0

C

The Worshipful Company of Cloth- workers,	3d Sub.	100	0	0
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William Coleman, Esq;	2d Sub.	5	5	0
Solomon Da Costa, Esq;		10	0	0
M. C.		5	5	0
John Crompton, Esq;	2d Sub.	2	2	0
Mr. Robert Coker		5	5	0
Samuel Clarke, Esq; of <i>Great Ormond-</i> <i>Street,</i>	2d Sub.	10	0	0

D

Sir William Dolben, Bart.	5th Sub.	5	5	0
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Peter Delme, Esq;	2d Sub.	10	0	0
John Delme, Esq;	2d Sub.	10	0	0

Carried forward £. 371 16 0

J. D.

		<i>l.</i>	<i>s.</i>	<i>d.</i>
	<i>Brought forward</i>	371	16	0
J. D.		1	7	0
M. D.		2	2	0
John Dorrien, Esq;	3d Sub.	5	5	0
Peter Ducane, Esq;	2d Sub.	5	5	0

E

John Ellicot, Esq;	3d Sub.	3	3	0
Richard Eastland, Esq;	2d Sub.	10	10	0

F

Right Hon. Hen. Fox, Esq;	2d Sub.	21	0	0
Sir Samuel Fludyer, Bart.	2d Sub.	10	10	0
Thomas Fletcher, Esq;	2d Sub.	10	10	0
Freeman Flower, Esq;	3d Sub.	5	5	0
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Henry Flitcroft, Esq;	2d Sub.	5	5	0

G

Right Hon. George Grenville,	2d Sub.	21	0	0
Sir Richard Glyn, Bart.	2d Sub.	10	10	0
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Carried forward £. 597 19 0

H

		<i>l.</i>	<i>s.</i>	<i>d.</i>
	<i>Brought forward</i>	597	19	0
Right Hon. Earl of Hertford		10	10	0
Sir Joseph Hankey, Knt,	2d Sub.	10	10	0
Sir Thomas Harrison, Knt.	2d Sub.	10	10	0
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Thomas Hanway, Esq;	3d Sub.	5	5	0
John Hyde, Esq;	4th Sub.	10	10	0
Samuel Horne, Esq;	3d Sub.	10	10	0
Thomas Hollis, Esq;		10	10	0
William Hallet, Esq;		20	0	0
Dr. Heberden, M. D.	3d Sub.	10	10	0
Hon. Sir Charles Howard, K. B.	5th Sub.	5	5	0
Van. Sitart Hudfon, Esq;	2d Sub.	10	0	0

I

R. J.		2	2	0
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K

Daniel Kemp, Esq;	2d Sub.	5	5	0
M. K. by Mr. Reynous,	2d Sub.	5	5	0
Joseph Keeling, Esq;		2	2	0

L

Sir Robert Ladbrooke,	2d Sub.	10	10	0
John Lodge, Esq;	4th Sub.	10	10	0
William Ladds, Esq;	3d Sub.	10	10	0
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John Lloyd of Plymouth, Esq;		5	5	0

Carried forward £. 779 3 0

James

M

		<i>l.</i>	<i>s.</i>	<i>d.</i>
	<i>Brought forward</i>	779	3	0
Right Hon. Lord Maynard,	5th Sub.	20	0	0
James Mathias, Esq;	5th Sub.	5	5	0
Joseph Mellish, Esq;	4th Sub.	10	10	0
William Mellish, Esq;	3d Sub.	10	10	0
Vincent Mathias, Esq;	2d Sub.	2	2	0
Dr. Charles Morris,	3d Sub.	5	5	0
John Merril, Esq;	2d Sub.	5	5	0
Mr. George Morris		2	2	0
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John Minyer, Esq;	6th Sub.	5	5	0
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Richard Merry, Esq;	2d Sub.	5	5	0
John Major, Esq;	3d Sub.	10	10	0
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N

Right Hon. Robert Nugent		20	0	0
Robert Nettleton, Esq;	2d Sub.	10	10	0
Abraham Fer. Nunes, Esq;	2d Sub.	10	0	0
Nath. Neal, Esq;	3d Sub.	10	10	0
James Norman, Esq;	3d Sub.	10	10	0

O

Right Hon. Lord Orwell		5	5	0
William Ord, Esq;	2d Sub.	10	10	0
W. O.		1	1	0

P

Nath. Paice, Esq;	2d Sub.	10	10	0
William Pooley, Esq;	2d Sub.	5	5	0
Wm. Palmer, Esq; of Ironmongers-hall,	}	5	5	0
2d Sub.				
William Pocock, Esq;	4th Sub.	5	5	0

Carried forward £. 1007 13 0

R

		<i>l.</i>	<i>s.</i>	<i>d.</i>
	<i>Brought forward</i>	1007	13	0
Right Hon. Lord Romney,	7th Sub.	10	10	0
Mr. Samuel Rickards		21	0	0
Mr. Jonathan Rudsdell,	2d Sub.	0	10	6
Frederick Rogers, Esq;		5	5	0
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S

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Canterbury, 4th Sub.				
Worshipful Company of Stationers,	4th Sub.	50	0	0
William Sitwell, Esq;	2d Sub.	21	0	0
Laurence Sullivan, Esq;	2d Sub.	10	10	0
Mr. Thomas Stonefreet,	2d Sub.	5	5	0
Mr. John Staples		1	15	6
Mess Smiths and Nash,	2d Sub.	20	0	0
Thomas Sykes, Esq;		2	2	0
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William Shaw, Esq;		5	5	0
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T

Andrew Thomson, Esq;	3d Sub.	10	10	0
John Thornton, Esq;	4th Sub.	20	0	0
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Mess. Turner and Power,	2d Sub.	10	10	0
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Carried forward £. 1266 18 0

A Gen-

U

	<i>l.</i>	<i>s.</i>	<i>d.</i>
<i>Brought forward</i>	1266	18	0
A Gentleman unknown, by Sir F. Gosling	50	0	0
A Gentleman, by James Mathias, Esq;	21	0	0
Unknown by Lady Hen. Beauclerk	2	2	0
Unknown, paid into the Office	20	0	0
Ditto	1	1	0
A Lady, by Mr. Hanway	1	1	0
Unknown, by Mess. Vere, and Co.	5	5	0
William Upfold, Esq;	2	2	0
A Lady, by Mr. Skelton	1	1	0

W

Thomas Walker, Esq; 3d Sub.	10	10	0
William Wood, Esq; 3d Sub. <i>Austin Fryers</i>	5	5	0
J. W. Esq; 6th Sub.	5	5	0
James Warner, Esq; annual	3	3	0
John Woven, Esq;	30	0	0
George Wegg, Esq; 6th and 7th Sub.	4	4	0
Mr. John Whifton	5	5	0
Ditto 2d Sub.	5	5	0
Hubert Woodhouse Esq; (of <i>Leicester</i>) 2d Sub.	2	2	0
John Wilberfoss, Esq; of Ditto 2d Sub.	2	2	0
Mr. Thomas Woodhouse, of Ditto	1	1	0
John Wright, Esq; 2d Sub.	2	2	0
John Wenham, Esq; 2d Sub.	10	10	0
William Wright, Esq; 2d Sub.	10	10	0

£. 1467 14 0

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in Pall-mall.

LETTER

LETTER TO COMMANDERS

In RELATION to the Intention of taking CARE of such Boys discharged from the King's Ships as may be in want of Assistance.

S I R,

EXperience pointing out the necessity of making the clearest and most circumstantial declarations, I am now directed to desire you will please to inform the Boys, servants on board His Majesty's ship the
now to be paid
off at what motives
there are for their going on board the *
or at least for their taking certificates from
you.

* Ship at the Port appointed to receive Boys.

you. This will be agreeable to the great humanity which the Lords of the Admiralty have expressed by their order to you, and which the Society intends to complete and render effectual.

1st. That the Boy who is yet very young, or parentless, or otherwise in need of help, may be found in meat, drink, and lodging, on board the ship, the time not to be extended to any Boy above three months.

2d. That Mr. the Purser of the said ship, may send an account of every Boy he receives on board the said ship, to this Society, in order that in a few days, or, in as short a time as possible, all such Boys so received may be sent for to London, if not otherwise disposed of at || in the best manner for their advantage.

3dly. That these boys may not mistake the matter, you will be pleased to represent to such as want help, that they have only to consider, if it is better to have victuals to eat, than to run the risque of thieving, begging, or starving: if it is best to be clothed, or to be naked; and if it is best to seek masters, under whom they can get honest bread, or to become vagabonds.

4thly.

|| Place where the Ship is paid off.

4thly. That the good intended them being so apparently founded in humanity, they must be foolish indeed if they imagine any kind of force or compulsion is intended. If a Boy chuses to live on shore, he will have land clothing provided for him: if he prefers the sea, he will have sea clothing.

5thly. Good masters are more difficult to find than servants or apprentices, but this Society considers the interest of the Boys in the first place; at the same time it is probable, that masters may be more easily found in the merchants service at sea, and in the coasting trade, than by land. In either case, of sea or land, it is meant to advise the Boys what is right for them to do, not to oblige them to do any thing.

6thly. If the Boys are 'prenticed, or only placed out by land, it will depend chiefly on their Parents, Relations, or Friends, to find them proper Masters, or Mistresses; but the Society will clothe the Boys, and recommend them in the properest manner; or do any other kind service within the compass of their charity.—There is the utmost reason to think, that many young persons may be put in a way of getting their bread extremely well, in the manufacturing towns, where Boys are much wanted: and, if they mean to be industrious, there

is no manner of doubt but they will thrive, and be happy men.

7thly. If Boys are 'prenticed or placed out to the sea, in the merchants service, or coasting trade, it will probably be in one of these ways :

1st. Prenticed for a certain number of years, the Boy to be found in victuals and clothes.

2dly. To serve for a voyage or voyages for victuals and clothes only.

3dly. To receive a certain yearly pay, with victuals and clothes.

4thly. To be victualed, with a certain monthly or yearly pay, and find himself in clothing.

5thly. To serve a voyage for victuals, and so much money in the lump.

Either of these five ways, or any other that may offer, must depend on the age of the boy, time of service at sea, abilities as a seaman, and the agreement which can be made with masters ; in which the Boy's own inclination, (after being well advised) will be his guide, when he knows what his inclination and resolution are.

8thly.

8thly. If any of these boys can find masters at the same regard will be had for them there, as if they were sent for to London, and Mr. _____ has orders accordingly.

9thly. If Boys desire to go home to their parents, at the ports, or in the inland parts of this kingdom, or in Ireland, the Society will help them forward, that they may not be exposed to mischiefs of any kind.

10thly. So far from intruding any kindness on the Boys, you will be so good to take notice to them, that the benefit proposed is not intended for those who are past 16 years of age, or whose former masters continue them; or, for such as, having money or friends, can do very well for themselves. Such lads should not pretend to partake of this charity, as it may be to the hurt of other young persons, who are really in want.

11thly. For the same reason, Sir, I am to beg you will be pleased to mention, in the margin of the certificate, what the sum is, which the Boy has been paid by his master, on being discharged, that this Society may judge how far the request of any Boy may properly belong to them.

12thly. If any Boy is in want of clothing, and has money to buy it with, if such Boy is an object of the care of this Society, he should desire Mr.

the Purser to lay out such part of his money as may be necessary, and not squander it away like a fool, and leave himself naked. Boys who have wit enough to take this care of themselves, will have the more care taken of them, and be fitted out so much the better, not the worse, by this Society.

13thly. If any Boy in need of assistance should not chuse to go on board the
but to go to his friends immediately, you will please, nevertheless, to give him your certificate. This the Society understands to be agreeable to the design of the Lords of the Admiralty, and will prevent his being distressed if he should afterwards, (within any reasonable time) make application to the Society.

14thly. The Society's agent Mr.
or Mr.

Purser of the
will supply you with blank
certificates.

Recom-

[71]

Recommending the charity, and utility of this design to your particular care and protection, I am, with great respect,

S I R,

By order of the Committee,

Marine Society's Office, in
Bishopsgate-Street, London,
the of
176

Your most obedient servant,

Secretary.

INTRODUCTION

CHAPTER I

SECTION I

CHAPTER II

AN
INTRODUCTION
TO
ARCHBISHOP *SYNGE's*
ESSAY
ON
CHRISTIANITY
MADE EASY.

* B 3

To the Reader of every Rank.

W
the heart, we may expect (most truly)
HERE piety and candor prevail in

To the READER of every Rank.

WHERE piety and candor prevail in the heart, we may expect pious and candid decisions, but not otherwise. The whole of this work, is of the plainest and most simple kind, yet not unworthy the attention of the *learned*, more than the *unlettered* christian. The number of the former is very small, compared with the latter ; but he who is really a christian, will read with the more pleasure, from the consideration that these thoughts are brought down to the level of common apprehensions, and take in the bulk of mankind. He who thinks of the lower classes of men, merely as governed by animal life, and does not consider his own propensity to sensuality, is himself in danger of becoming a dupe to arrogance, and ignorance of his own weakness. Instead of a faithful friend, to compassionate the infirmities of human nature, he is in peril of becoming a secret enemy to it.

You will observe in the preceding and following work, several gradations of admonition and instruction.

The *first* to boys, supposing them the most helpless and forsaken of the human race, whose situation, when neglected, is a monument of reproach to a christian nation. Their tender age, and the common

common rationality with which they are endowed, entitles them, under our common father, the great author of nature, to the paternal affection of their fellow subjects; and most of all from those who are wise, learned, and opulent.

This will be expressed in a proper manner, by those who *are wise*, and these will for the same reason, think it criminal to be idle spectators, when providence throws such objects in their way.

The 2d is christianity, in a comprehensive view, *made easy* to every one who has a common understanding.

The 3d is the completion of the duty of a christian, with regard to the commemoration of the death of Christ. This matter is fairly stated by a pious and learned prelate, who had an intimate knowledge of the human heart, as well as of the scriptures.

The 4th is instructions and admonitions, more particularly respecting mariners and a sea life, in every station of it. This may be equally useful to soldiers, who differ very little in their turn of thought, or their vices and dissipation, except that the sailor is more constantly in active scenes.

The 5th is a small collection of prayers of the most interesting kind, such as are either calculated for a sea life, or to nourish the good dispositions which these instructions may have produced.

The

The 6th and last, is an appeal to *facts*, in the most familiar manner, exhibiting a view of the great and glorious mercies of the Almighty to this nation, during the course of the war, which we have just finished : mercies which we have acknowledged by solemn days of thanksgiving, and which ought to be transmitted down with pious care to our children. Sailors and soldiers are the more interested, as having been actors in those scenes of blood, in which their own lives, as well as the freedom, laws, and religion of their country, were exposed to the rage of enemies. It therefore seems as politic as it is pious, to keep these men in mind of that providence which superintends all human affairs.

No nation on the face of the globe, seems to be so subject to run into *extremes* as ours. What numbers may be said to have lost their wits for want of religion. The term *good* education generally means not the knowledge and practice of religion, but something that regards this world only, as if the soul were as mortal as the body. Men of small fortunes, are apt to murmur because their gratifications are on that account confined ; whilst the possession of riches often serves to inflame, rather than abate irregular desires.

On the other hand, crowds are distempered in mind, by the pious warmth of their imaginations.

Prompt-

Prompted by the zeal and delusion of their teachers, they fancy they see heaven opening to their naked eye, or things equally wonderful.—Witness the doctrines of those sectaries, who tell us, that as St. Paul was converted by a light from heaven, *they* can point out the precise moment, manner and sensible operation of the holy spirit of God, in working their conversion.—As if men being well inclined, could not trace from early example and instruction, from company, books and the accidents of life, how by the mercy and the grace of God, they became what they are, *without a miracle.*

These people go further, they say *faith* will save them, without *good works*, and make refined distinctions, which are utterly unintelligible. They exalt faith at the cost of morality, as if *faith* and *good works* could be disunited, and yet we might be accepted with God.

To complete their system of divinity, some of them inform us, they are past the *state of sinning*, or in other words, that they *cannot sin*, and are therefore sure they shall be saved. This doctrine is evidently contrary to scripture, where we are instructed to work out our salvation with fear and trembling: and who among the sons of men, can declare the secrets of heaven? Surely nothing can
equal

equal the presumption of this doctrine, except the folly of it.

These zealots differ from each other in their opinion: happy were it, if in general, they had a greater portion of genuine charity, and sterling sense; that their humility might be more decent, their longings after righteousness less passionate; and their imaginations more controlled.

Novelty in doctrine, and peculiarity in devotion, often appear for a season, and as often change their form, or fall into oblivion. In the mean while, enthusiastic opinions lurk in secret, and insinuate themselves into weak minds by degrees; and where the intention is good, no mischief is apprehended: but it should be remembered that those who reverence the laws of their country, both civil and ecclesiastical, are so far the better christians.

We all learn salvation through Christ the redeemer of the world. The most ignorant, who are not deluded, will judge for themselves, if what is said in the following pages is plain and simple, pointing out the true path to immortal happiness; the authors not affecting to be more righteous than their neighbours, or more knowing than those pious and learned men who are gone before them.

With regard to the passion which these people enter-

entertain for decrying *reason* in all religious matters, they seem to be ignorant that they are either aspiring to the state of angels, or sinking themselves below human nature. But let them exalt *faith*, or notions of illumination ever so high, *reason* is the handmaid and companion of *faith*; and the scriptures remain just as they were: and we are neither more, nor less than *men*: As such every one may say—*Corruption* thou art my father: and thou, O *worm*, art my sister! but O *righteous and omniscient God*, thou hast stamp't thy image on my soul, by the faculties of *reason*, with which thou hast endowed it. Thou hast graciously revealed thy will, and given me powers of *reason*, to understand what thou requirest of me. Let me not efface that image, by any vain or arrogant opinion: but teach me to cultivate my *reason*, thy first great gift, that by it I may be led to *faith*, and supported in a steady belief of thy being and attributes, and participate in the glorious redemption which thou hast appointed. Let me feel the efficacy of thy goodness in my life and conversation; and receive the influence of thy grace in the way most agreeable to thy incomprehensible wisdom, though I should not understand the manner of its operation: for in thee all knowledge, power, and glory, centre for ever and ever!

On

On the other hand, to judge with equal impartiality, it is much to be wished, that we who are pure, regular, and consistent in faith, did practically bend our hearts more truly to the easy yoke of christianity. Nor can I help wishing, that a greater degree of encouragement were shown by the *rich* and *powerful*, to such genuine teachers of the gospel of Christ, as are distinguished, not only for their zeal, but also for their improvements in the art of elocution in preaching and praying. It is not to be conceived, without a close attention, how much depends on this *art*, especially when supported by the integrity of the mind, and the powers of speech. Happy the man whom heaven has blest with harmony of voice and a good ear !

Allowing for the general corruption and depravity of human nature, the hearts of men would generally lead them right, if their passions did not lead them wrong ; yet the passions being as essential a part of the man as his judgment, these must be exercised ; and therefore the proper objects of them, should be presented to his view. Our *hopes* and *fears* will be agitated in regard to *this world* ; if men do not become stupid ; and they should be kept awake, in respect to the *next* also, or I see not how the great concerns of eternity can operate, as they are wished to do. And who is to perform the task of

rousing men to a sense of their condition, if those who are hired for such purposes, and profess the noblest motives, even the love of God, will not, or cannot do it? Nothing is more self-evident, than that the art of elocution, and the powers of oratory should be exerted in the pulpit! These are gifts of heaven, but they may be much improved by study. No refinement has been productive of more evil effects than this fond opinion, that because men should be governed by their understanding, therefore they are so.

If our *shepherds* were in general, more practised in the habit and force of elocution, the natural thirst of the mind after religion, and the impatient hunger of persons of very tender or very strong affections, would be more gratified; and we should not see such divisions and sub-divisions, in regard to religious tenets and modes of worship. This seems to be the true and genuine cause, why the flock often strays into strange fields for spiritual nourishment.

The want of application to this art, and a neglect of judicious addresses to the *passions*, as well as the *understanding* of the lower classes of the people, seem to be the chief source of these separations. Such indeed there always have been; and such I
pre-

presume there always will be, in all free countries, where there is such a liberal toleration: but the remedy must not therefore be neglected: on the contrary, it should be the more diligently applied, that the evils on both sides the question may be removed. It is thus we may see *sense* and *piety* walk hand in hand; and both the *heads* and *hearts* of men more united in the great cause of religion. *Example* might then keep better pace with *precept*, and more happy days ensue, than we can now boast of, in respect to our obedience to divine or human laws.

With regard to the *end* of all our labors upon earth, philosophers as well as divines, in all ages, in all countries, and of every religion, seem to *agree*, that the great object of life is, to act as the instruments of heaven, in promoting the happiness of all the children of men. Acts of beneficence to mankind, according to their different ranks and circumstances, generally operate to this end, as the influence of the sun fertilises the earth. False indulgencies, like excessive heats, do indeed destroy, but genuine charity, like genial warmth, enlivens and invigorates.—Would we be dutiful to our *common parent*, and endeavor to secure his favor, let us consider in what terms we shall address him.

O *Merciful Creator*, and tender Father of mankind, let not the pure flame of my social affections be ever extinguished by any vicious self-love; or my understanding darkened by any partial view of my condition here on earth. Teach me to number the hours of my fleeting life, that I may diligently apply my heart to solid wisdom, and embrace every opportunity of obeying thy laws. However depressed by poverty, or exalted by worldly grandeur, let every day be blotted off the account of my existence, in which I show no mark of love for my country, nor perform any act of good-will, mercy, or kindness to my fellow creatures. What higher bliss can I aspire at, or my heart desire, than to promote the happiness of creatures, whom thou hast made after thine own image? Can man who is dust and ashes, participate of the glory thou hast prepared, unless he is mindful of the lessons which qualify him for the enjoyment of it? Assist me, *O Lord*, with thy aid and favor, in my willing service, for without them I can do nothing. Thou hast promised everlasting felicity to those who are the *instruments* of thy mercy, in relieving the distresses of mankind. It was for their deliverance my *Redeemer died*; and to their relief and happiness,

be

be my *life* devoted. Let the brightness of the sun, and the influence of his rays, daily remind me of this glorious task : and the midnight darkness shall alike rejoice my soul, when I consider thy parental care of all the sons of men !

With this address to Heaven, I conclude my address to you, and am,

very sincerely,

Yours,

J. H.



A N
E S S A Y

Towards making the
K N O W L E D G E
O F
R E L I G I O N

E A S Y

To the meanest Capacity.

B E I N G

A short and plain Account of the *Doctrines*
and *Rules* of CHRISTIANITY.

By the most Rev. Dr. EDWARD SYNGE,
late Lord Archbishop of Tuam in Ireland:

*Author of an Answer to all the Excuses and Pretences
for not coming to the Holy Communion.*

*Follow Righteousness, Faith, Charity, Peace, with them
that call on the Lord out of a pure Heart But
foolish and unlearned Questions avoid, knowing that
they do gender Strifes. 2 Tim. ii. 22, 23.*

ESSAY

I have now to submit to you a paper on the subject of the

education of the people, and the following is the substance of it.

The first point to be considered is the necessity of a

general education for all the people, and the

second point is the necessity of a

system of education which shall be

adapted to the wants and capacities of the

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I KNOW not how to proceed with greater propriety in the task of serving my seafaring countrymen, than to recommend the following ESSAY, which has stood the *test* amongst all kinds of people. The authority of the writer as a PRELATE, the simplicity of the stile, and the purity of the doctrine, are well deserving the attention of all christians; and a more *easy introduction* to the knowledge of christianity I believe is not extant in our language, or perhaps in any other. The Archbishop first addresses himself to the *Reader*, as follows.

T O T H E R E A D E R.

IF thou wantest instruction in religion, and art not furnished with better than what this little book may afford thee, do not content thyself with once or twice reading of it, but read it over a great many times: and if there be any passage in it which seems doubtful or difficult to thee, propose it to the minister, or to any other discreet and well-instructed christian, that he may explain it to thee, and

never leave off until thou art arrived to a clear knowledge, and ready remembrance of all the things that are therein contained. And when thou art thus far grounded in the knowledge of religion, set thyself to the diligent reading of the holy scriptures, and such other books as may farther improve thee in it, and effectually stir thee up to the diligent practice of it. *If ye know these things, happy are ye if ye do them,* John xiii. 17.

P R E F A C E.

TOO many there are of those that profess christianity, who understand but very little of the true design and purport of it; and while they are so little acquainted with that which ought to be the rule of their faith and actions, it is not to be wondered, that their opinions are absurd and foolish, and their lives wicked.

Many good sermons are preached, and books published for the instruction of the people: but as a lecture (however learned and rational) in any art or science, is not to be understood by any man who is not first made acquainted with the general system of it; so sermons and other excellent discourses are but lost to abundance of men, for want of their being before-hand carefully grounded in the knowledge of those things which generally all christians do agree in.

I grant, indeed, that such things as these, men ought to have learned by attending on the work of catechising in their younger days: but where they have neglected this so necessary a thing in their youth, we ought, in charity to their souls, to use

the best and easiest method we can, to bring them to it in their riper years.

It has been the judgment of some wise and learned men, that the most effectual way, under God, to bring all christian people to a true and profitable understanding of, and steddiness in, their religion, would be, to have a set of plain and short discourses composed, equal in number to the sundays in one year, and plainly, and fully containing the whole body of christianity; and to have one of these discourses read every Lord's-day in each christian congregation; and so to continue from one year to another: and if men could be content with wholesome instruction, and were not so strangely fond of novelty, of fancy, and variety of expression, I think indeed that a better way than this could not be contrived.

And this very thing brought it into my mind, that if any reasonable draught of the whole christian religion could be made in very plain language, and brought within the compass of one hour's reading: such a little sort of a book being put into the hands of those who have not money to buy, or leisure to read those that are larger; and being often read in private by single persons, in families, and in *English* schools, and being given in parcels to boys at the *Latin* school, to translate, as their Sunday's exercise, might be of extraordinary good use, in
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order to the imprinting, and for ever keeping fresh in their minds and memories, such orthodox and necessary notions of the christian doctrine, as may always have a most profitable influence both upon their faith and practice. In pursuance of which design, I have composed this small work ; and should be very much pleased if some judicious person, who is a sufficient master both of clearness of thought, and plainness as well as conciseness of expression, would take the same thing in hand ; who I easily grant, might perform it much better than I have done.

The reader is not to expect more here than a general account of the necessary doctrines and precepts of christianity : my proposal being only to give a true notion of these things, by way of a foundation for farther knowledge. And for the more particular handling of such matters and quotations of scriptures, upon which they rely, I refer them to those many sermons and other excellent discourses which they have such frequent opportunities both of hearing and reading. I shall only add, that it may be of good use for a man, as often as he intends to receive the holy communion, to read over this, or some such other little book, which may briefly put him in mind of all the particulars of his duty ; and so be a help to him both in the recollecting of his sins, and renewing of his holy resolutions.

A N

E S S A Y, &c.

ALL that God requires from any man, in order to everlasting happiness, is *first* to believe those things which he has made known; which is called *faith*: *secondly*, to live according to the *rules* and *laws* which he has given to us; which is called *obedience*: and, *thirdly*, when a man finds that he has any way *broken* the law of God, to be *sorrowful* for it, to confess it to God, to beg his *pardon* for it, and diligently to amend it for the time to come; which is called *repentance*.

These three things then, namely, *faith*, *obedience*, and *repentance*; do contain the whole substance of the duty of every christian.

I begin with the first of these three; and in order to enlighten the mind, and strengthen the faith of a christian, I shall endeavour, *first*, to shew what are the chiefest of those things which God has made known to mankind, in order to our belief:
and

and *secondly*, what grounds and assurance we have, upon which to believe them.

As to the former of these, the things made known by God to be believed by us, are chiefly these:

First, That there is a God who made the *heavens*, the *earth*, and all things therein contained; and has disposed all things in that most useful and beautiful order in which they still continue. That God is not a *body*, like unto us, nor subject unto any such frailties or imperfections as we are: but that he is a spirit, eternal, without beginning or ending, most *holy*, *just* and *true*, most *gracious* and *merciful*: that he knows *all* things, can do *all* things, and is present *every where*, without being confined to any place. And although there neither is nor can be more than *one God*, yet in the unity of the Godhead, or divine nature, there are *three distinct persons*, of whom frequent mention is made in the holy scriptures; and to each of whom both the name, and attributes of God are often ascribed: the first of these persons is called the *Father*; the second the *Son*, and sometimes the *Word*; and the third the *Holy Ghost*, or *Spirit*. And this in short, is the meaning of what we call the doctrine of the holy, blessed, and undivided *Trinity*: which is to be received and believed, because God has made it known to us; but ought not to be curiously pried into, because it is *above our understanding to comprehend*.

hend. — As long as we are here in the body, we see such things as these but as *through a glass darkly*; but when we shall be advanced to the perfect state of the blessed in heaven, then we shall see *face to face*, and *know even as also we are known*, 1 Cor. xiii. 12.

To the first of these persons, namely to the *Father*, the holy scriptures do more immediately ascribe the work of creating the world by his almighty power, and of governing and ordering it, and all things in it, by his good providence.

As to the second of these persons, who is called the *Son*, or the *Word*, we are taught to believe that he came down from heaven, and took the nature of man upon him; and became *man for our sake*; like unto us in all things, *sin* only excepted: that he was conceived by the *power* of the *Holy Spirit of God*, in the womb of a pure virgin, and born of her, whereby he became both *God* and *man* in *one person*, was called by the name of *Jesus* and *Christ*: and after he had lived a most *pure* and *unspotted life*, was falsely accused by the people of the *Jews* before *Pontius Pilate* the *Roman* governor, and was put to the *shameful* and *painful* death of the *cross*: and that it might fully appear that he had suffered even unto death, a spear was thrust into his side while he was upon the *cross*; and after his body was taken down, it was laid in a sepulchre,

pulchre, and continued there, without life, until the third day.

Now that we may understand how we are concerned in this matter, we must here take notice, that the first man and woman, *Adam* and *Eve*, whom God created at the beginning of the world, and from whom all mankind are descended: this *first man and woman*, I say, soon after they were created, did commit a very great *sin*, and highly offended *almighty God*, in eating of the fruit of that tree, which God had *positively* and *strictly* forbidden them to eat, under the threatening of a very great punishment. By *this sin* of theirs, their nature became weakened and corrupted, and very much inclined to *sin* and *wickedness*. And because the nature of the children must needs be like to that of their parents, the *corruption of the nature of these two persons*, who were the common parents of all mankind, did communicate an *universal corruption* of nature to all their posterity; by which all mankind has ever since been naturally inclined to do those things which God has *forbid*, and to leave undone those things which he has *commanded*: which corruption of our nature, is what we commonly call by the name of *original sin*.

And besides this original sin, there is no man (except *Jesus Christ*) who has lived to such an age, as to be capable of governing and managing his own actions,

actions, but what has committed many actual sins and transgressions; upon both which accounts we are all *by nature*, rendered unfit for, and incapable of, that eternal happiness which God had provided for us; and also are become exposed to the *wrath* of God, and to that *eternal punishment* which his justice has prepared for sinners.

This is the sad and wretched condition which all mankind, *by nature*, are in, ever since the sin of our first parents. But notwithstanding that man had thus brought himself into this *evil state*, yet *God in his infinite mercy* would not forsake, or wholly cast him off; but was pleased again to admit us all into a capacity of being restored to his *favor*, and to that *eternal happiness in the life to come*, of which our original and actual sins had deprived us. And in order to this, he condescended to *send his son into the world, to take our nature upon him*, and to become our *redeemer*: his sufferings and death being accepted of by God, as a sacrifice and propitiation for the sins of the whole world: for the sake of which, and of his most holy and unspotted life, God has been pleased to promise pardon and acceptance to all those, who either before, or since *Christ's* coming into the world, have, or shall embrace the true faith, heartily repent of their former sins, and carefully lead their lives according to the laws and commandments of God. And this which *Jesus Christ*

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has thus done and obtained for us, is commonly called by the name of the *work of our redemption*.

Furthermore, we are taught to believe that *Jesus Christ* after his death did descend into hell. But since God has not thought it necessary, in his word, to give us a clear and distinct account, either what place is here meant by *hell*, or for what reason *Christ* did descend thither, there is no reason why we should trouble ourselves with any *curious enquiry* into this matter.

And after it had sufficiently appeared, that *Jesus Christ* was truly dead; upon the *third* day after his death he rose again to *life*, appeared to his *apostles*, and very many of his *disciples*, was seen and handled by them, and *eat, drank, and conversed* with them, for the space of no less than *forty* days (that in that time they might have *sufficient* assurances of the reality of his resurrection) after which, in the sight of a multitude of them, he was openly *taken up*, and *ascended into heaven*, where he remains in the highest glory, which is called *sitting at the right hand of God*; where he continues *for ever*, to make *intercession with God for us*.

Concerning the *third* Person in the holy Trinity, who is called the *Holy Ghost*, or *Holy Spirit*, because he works *holiness* in us, we are taught to believe, that soon after *Christ's* ascension into heaven, the *Holy Ghost*, being sent by the *Father* and the *Son*, and

coming forth from them, did in a *wonderful* manner descend upon the *apostles* and *disciples* of *Christ*; enlightening their minds, and opening their understandings, that they might understand the holy scriptures, and know the *will* of God; giving them gifts and abilities to teach and preach the gospel with *truth* and *power*; and enabling them to speak all sorts of languages, that they might instruct all the several nations and people of the world; and giving them power to work miracles, for the better confirming those things which they taught and preached.

Now although the ministers and preachers of the gospel do not appear in these days to be endowed with the same miraculous gifts and abilities as the apostles were (there being *other* sufficient means for the instruction of the people, and confirmation of the true faith and religion) yet we are assured, that where any man in an honest and lawful way, endeavours with sincerity and diligence to improve his understanding, and increase his knowledge in the things that relate to *God* and *religion*, for the good both of himself and others; the Holy Spirit of God will not be *wanting* to *such a man*, but will assist his pious and honest endeavours, and will more and more enlighten his mind, that he may grow and increase in the knowledge of those things which are necessary both to his own, and others salvation.

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And thus the *Holy Ghost* is the immediate author and worker of those gifts and graces within us, which are necessary for the *edification*; that is to say, the *instruction* of all *christian people*.

And whereas by nature we are all of us inclined to evil, and unable of ourselves to think or do any thing as we should, the Holy Spirit of God, besides the enlightening of our minds with the knowledge of those things which are necessary to salvation, does also move and work upon our conscience, our will, and affections, in order to incline and bring us to, and assist us in the diligent and constant practice of those things which God requires from us. And thus the *Holy Ghost* is also the author of holiness in us; (I mean if we comply with his motions, and do not resist them) which is called the *work of sanctification*.

The whole congregation of people, who, by the outward preaching of the gospel, and the inward motions of the Holy Spirit, have been called and brought to receive and embrace the true faith, and baptized in the name of the *Father, Son, and Holy Ghost*; all these persons, I say, together with their children, are called by the name of the *church of Christ*. And as a *king* is the *head* of his *kingdom*, so is *Christ* the *king* and *head* of his *church*: and the very end and design of *Christ's* calling and gathering his church, being the promoting of true godliness

here, in order to salvation hereafter ; for this reason the church is said to be *holy*, although many persons who are ungodly, may *outwardly* appear and profess to be christians, and live in the visible communion of the church ; as one that is a *rebel* in his *heart*, may yet pretend to be a *subject*, and live in outward society with those that are *faithful* to the government.

Furthermore, as a kingdom or commonwealth by its laws and constitutions is but one society, although evil men may raise factions, make parties, and cause divisions within it ; so our Saviour *Christ Jesus* appointed and called but *one* church, in the communion or fellowship of which, all *saints*, that is, all good christians, are for ever to be joined and united, and to partake in common the advantages and privileges which God has promised to that society ; although by the *perverseness* of some, and the *mistakes* of others, this same church, which ought to be entirely *one*, both in *faith* and *charity*, is divided into contrary parties, which refuse and renounce communion with one another.

And whereas, before the coming of *Christ*, the church of God, that is to say, the people whom God had outwardly called, and made himself and his will known unto them by his revealed word ; whereas this church, I say, was then confined to *one particular place and nation*, that is to say, to the temple of *Jerusalem*, and the children of *Israel* ; *Jesus Christ*

Christ has called *all* nations and people indifferently into his church, offering the advantages and privileges thereof, in as ample a manner to the *Gentiles* as to the *Jews*; and accepting of true *faith*, *repentance*, *obedience*, and *worship*, alike in all parts and places of the whole world: upon which account the church is called *catholick*, that is to say, *universal*.

As there is a covenant, that is to say, a *mutual agreement* or *promise* made between a *husband* and his *wife*, a *master* and his *servant*, a *king* and his *people*: so in like manner, is there a covenant made between *God*, in and through *Jesus Christ* on the *one* part, and the *church* on the *other*. Every member of the church for his part, promises and engages to perform those things which God requires in order to salvation, which, at the beginning I told you were *faith*, *obedience*, and *repentance*: and God for his part, has promised, for the sake of *Jesus Christ*, that he will *give the grace and assistance of his Holy Spirit* to all those who make a good use thereof; that he will *pardon the sins* of those who truly repent: that although when we die, our bodies do return to the earth, out of which they were taken, as our souls do to God that gave them, yet a *day* shall come, when this world shall have an *end*, and *Jesus Christ* shall come to judge *all mankind*, at which time, the bodies of all men shall be *raised* again, and *reunited* to their souls: and whereas they who

have lived wickedly, and died impenitently, shall be condemned to *eternal torments*, with the *devil* and his *evil spirits*, who were cast out of heaven for their *rebellion* against God: they who *faithfully* and *sincerely* perform those things which God requires, shall be rewarded with everlasting *happiness* and *joy* in heaven, in the presence of God for evermore.

And thus we have heard what are the chief of those things which God has made known to mankind in order to our *belief*. The next thing to be considered is, what *grounds* and *assurances* we have, upon which we *may*, and *ought* to believe them.

And here in the *first* place, some of these things are to be believed, because we are assured of them by our own *reason* and *understanding*. Thus for example, our own *reason* informs us, that the world was made and framed by *almighty God*, because we see so much *order*, *beauty*, and *usefulness* in the *whole*, and *every part* of it: that *God is eternal*, *most wise*, *good*, *just*, *powerful*, and *perfect*, because he is the *first cause* of all things: that *good men* shall be rewarded, and *wicked men* punished, because *God is good* and *just*, *wise* and *powerful*, and that these *rewards* and *punishments* shall be distributed in the *life which is to come*, because we very often see wicked men *prosperous*, and good men much afflicted, as long as they remain in this life. These, I say, and some such things as these, are abundantly taught us
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even by our *reason alone*, and therefore ought to be received and believed, even though God had not made them farther known unto us by any revelation.

But, we have a farther *ground* to believe not only these, and such like things as were last mentioned, but also all the rest of those things of which I have been giving an account; and that is, because they are plainly contained in *that book* which we commonly call the *holy scripture*; to which book we ought to give *credit*, because the doctrine which is contained in that part of it, which is called the *New Testament*, was confirmed not only by the *miracles* and *wonderful works*, but also by the *death* and *sufferings of Jesus Christ* and his apostles, and many of his disciples. And for the other part of it, which is called the *Old Testament*, we ought to give the like credit to that also, because *Jesus Christ* and his apostles do so often, in the *New Testament*, give testimony of the truth of it, and assure us, that it, as well as the *New*, was written by *holy men*, who were inspired by the *Holy Spirit of God*.

And although the several parts of this holy book were originally written in such languages as are not now generally understood by the common people; yet since God in his providence, has all along stirred up the spirits of so many holy and learned men, to bestow so much care and pains both in the keep-
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ing and preserving, and also in the translating and explaining of this book, and every part of it; we may be very well assured, that if those who are unlearned, do give themselves *diligently* to the *hearing* and *reading* of it, in such languages as they do understand, and also are careful to *receive* and *follow* such instructions as godly men, both by *preaching* and *writing*, do give them out of it, God, who is *good* and *merciful*, will *undoubtedly* accept of them, because that, in this case, they do all that is within their *power* to do, and more cannot with any reason be required from them.

But if any man should here tell me, that some of those things which the holy scripture proposes to be believed, are far above our knowledge and capacity, and therefore that it seems impossible for us to give our *assent* to them, because we are not able to *understand* them: I answer, that if any man would persuade me to believe a thing which was plainly *contrary to sense and reason*, and should pretend that it was revealed by God, I should immediately, in such a case, refuse to comply, or yield my assent, because I am sure that a good and gracious God will never require such *monstrous* and *absurd* things from his creatures: he never will impose it upon us to *believe*, that *bitter* is *sweet*, or *sweet* *bitter*; that *darkness* is *light*, or *light* *darkness*; that *what we see, and feel, and taste, to be a small portion of bread,*

bread, is a human body; or, that one and the same body can be entirely in many several and far distant places at once. — Such things as these, I say, I am sure God will never impose upon us to believe; because he has so framed the mind of man, as to reject all such *absurdities* and *contradictions* as these, as soon as ever he hears them named. But as for things which do not appear to be *absurd*, but only are dark and obscure, and not *contrary* to our understanding, although it may be very far *above* it, if God has thought fit to declare some such things as these unto us, there can be no reason why we should not give credit to them upon his authority. A man who is born *blind*, believes that there is such a thing as *light*, (although he knows not what it is) because all his neighbours tell him so; and if the *holy scripture* tells me that there are three persons in the *unity* of the divine nature, and that the *divine* and *human* nature are joined together in the single *person* of *Christ*, why ought I not to give my assent to these things, although I do not understand the manner of them?

And thus have I given some account of the *first* thing which God requires from us; namely, to believe what he has made known, which is called *faith*. I proceed therefore to the *second* thing which he requires from us: which is, to live according to those

those rules or laws which he has given us, which is called *obedience*.

The way whereby we come to know what the laws of God are, is partly by our *own reason*, and more fully by the *holy scriptures*: most of the things which God commands, are in themselves so very reasonable and plain, that they who have not the light of his word, may yet very easily know them, even by the guidance of their own *understanding*, as will presently appear, when we come to take a view of the particulars: and for the further directing and assisting our *reason*, as also for the teaching us some part of his will, which otherwise of ourselves we could never come to know; he has given us a *full account of all his laws in his revealed word*: and this is sufficient reason to oblige us to keep them, because he who is our *creator*, and *redeemer*, our *supreme Lord*, our *master* and our *judge*, requires it from us.

The chief and most fundamental of the laws of God (and under which all the rest may be comprehended) are those which are commonly known by the name of the *Ten Commandments*: but for the more easy taking a full view both of these and all the rest of God's laws together, they are generally divided into *three* sorts; the *first* whereof contains all those laws which teach us *our duty to God*: the *second* contains those laws which teach every man
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his duty towards himself; and the third contains those laws which teach us our duty towards other men: under which division I shall endeavour to give as short, yet plain and comprehensive an account as I can of them.

First, then, as for the duty which we owe unto God; the chief parts or branches of it are these, namely, to acknowledge and believe all those things which he has made known (of which I have already spoken:)

To own that whatever he commands or threatens is very just and fit.

To hope for, and expect the performance of all his promises to us upon those very terms and conditions that he has set down; neither presuming upon God's mercy, as if he would bless us, although we continue in our sins; nor despairing of his goodness and favor towards us, if we repent of them and serve him faithfully.

To love God above all things, because he is so excellent and perfect in himself, and so good and gracious to us; and to manifest this our love towards him, by our earnest endeavours to do all things which may please him, and by striving to enjoy and be with him, as much as we can, here in this life by prayer and meditation, and also in the life to come by preparing ourselves to be for ever happy with him in heaven.

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To fear God above all things, because he is most just and powerful, and will certainly *punish* us for our sins, if we do not *repent* of them; for which reason, we should be more afraid to *offend him*, than to *disoblige* all the men in the world.

To put our trust in God in all manner of *danger* or *distress*, assuring ourselves, *that if we continue to serve him faithfully, he will give us grace and spiritual strength, whereby we shall be enabled to resist temptations, and to perform our duty*; and also that he will either deliver us from the *troubles* and *afflictions* of this world, if he sees it *best* for us, or else will give us *strength* and *patience* to bear them, and make them serviceable, in the end, to our *eternal happiness*.

To *humble* ourselves before God, in a due consideration of his *greatness* and *goodness*, and our own *weakness* and *unworthiness*; submitting ourselves to his holy will and pleasure; in all things *cheerfully* obeying whatever *he* commands, and not only *patiently*, but *thankfully* bearing whatever *he*, in the course of his providence shall think fit to lay upon us; and the more we are *afflicted*, endeavouring the more to be *fruitful*, and *abound* in all the works of *virtue* and *piety*.

To *honour* God inwardly by acknowledging his infinite greatness and goodness, and to *express* that honour towards him, in our outward actions:
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coming to the place of his *worship* with *seriousness*, and behaving ourselves there with *gravity* and *decency*; paying a due respect to his *ministers* for the sake of their function, being ready to contribute what in us lies, to the advancement of his glory; *employing his own day in works of exercises of piety and charity*; *reading, or hearing, or meditating upon his holy word*, and endeavouring to get the best instructions we can of it; giving *due attendance* upon, and *obedience* unto, those ordinances which he has appointed, such as *preaching, catechising, baptism, and the holy communion*; often calling to mind the *vow* which we enter into at our *baptism*, whereby we are admitted into the visible society and fellowship of *Christ's church*:

To prepare ourselves constantly and diligently by *prayer, meditation, self-examination, and repentance*, that we may be fit to come and *eat of that bread, and drink of that cup*, which *Christ* has appointed as a *remembrance of his death and sufferings for us*; and also as the means whereby we partake of and *communicate in the merits of his passion*; for which reason it is called the *holy communion*.

Never mentioning *God's holy name* but with *seriousness* and *reverence*; abstaining from all *vain, profane, and false swearing, cursing, and blaspheming*; always making a *conscience* of performing faithfully whatever we have bound ourselves to by an *oath*,

and never making a *jest* or a *by-word* of any thing that relates to *God*, or wherein *religion* is concerned :

And last of all, to worship God both publickly and privately ; that is to say, to praise him for his *goodness* and *excellency* ; to give thanks unto him for his *blessings* both *spiritual* and *temporal*, which we have received from him ; to *pray* to him for all things necessary, both for our *souls* and for our *bodies* ; to *confess* our *sins* unto him, and to *beg the pardon* of them from *him* ; offering up all these our devotions in the *name* and through the *mediation* of *Jesus Christ* our most blessed Saviour and Redeemer.

These I say, are the main branches, and fundamental parts of our duty to God : and as we must be ever careful and diligent to perform all these things towards him, so we must not, upon any account, render this, or any part of this same duty to any thing or person but to *God alone*. We must neither *love*, nor *fear*, nor *hope*, nor *trust in*, nor *honour*, nor *worship*, nor *praise*, nor *pray* to any *saint*, or *angel*, or *image*, or any thing whatsoever, whether in *heaven* or upon *earth*, in the same or the like manner as we perform these things towards almighty God : for *God is a jealous God*, and will not endure any *rival* or *competitor* in that *love*, *honour*, and *duty* which we owe unto him.

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I come now, in the *second* place, to those laws of God which concern the *duty of every man towards himself*: the chief branches of which are these that follow; that is to say,

To be *humble* in our own thoughts, considering what *frail* and *infirm*, what *ignorant* and *forgetful* creatures we are :

Not to desire any praise from *men*, but to refer the glory of every thing that may seem good in us, wholly and entirely *to God*, who is the author of it,

To be *meek* and *calm* in our *temper* and *behaviour*, never suffering *anger*, or any other *passion*, to grow so strong within us, as to make us either *say* or *do* any thing that is unbecoming a *christian*.

Often to consider and think upon our state and condition, with respect both to *this* world, and *that which is to come*, that so we may be always upon our guard against *temptations to sin*.

To be patient and contented in all estates and conditions of life, as well in *sickness* as in *health*, in *adversity* as in *prosperity*; neither murmuring nor repining at any evil that befalls us, nor envying those who seem to be in a better condition than we: not coveting, or in the least desiring either *riches* or *preferment*, but as *God sees fit*, and may conduce most to his glory; but always submitting to the secret hand and directions of God's providence, which is in every thing that comes to pass in the world.

We are also to be *diligent* and *industrious* in improving ourselves more and more in the *knowledge* of religion, and the *practice* of every sort of virtue; making the best use we can of that portion of grace which we *already* have, that so more may be given to us.

To be very *chaste* and *modest* both in our *actions*, and also in our very *words* and *thoughts*, avoiding not only all *fittby lust* and *uncleanness*, but even all *manner of immodest discourse*; and mortifying and subduing all *impure desires*.

To be *moderate in eating*, *sober* and *temperate in drinking*; not wasting over much time in *sleep* or *idleness*, or any *sort of recreations*, much less in such as are *unlawful*.

Not bestowing much cost in *apparel* or *furniture*, or any other thing which serves only to please our *fancy*, or gratify our *curiosity*; but always making such an use of those creatures which God has given us, and those liberties which he has allowed us, as may tend most to his *glory*, the *good* of others, and the health and welfare both of our *souls* and *bodies*. — And this shall suffice for a brief account of that duty which every man, by *God's law*, is obliged to perform towards himself.

And now, in the *third place*, for that duty which we owe to all other men.

By

By the laws of God, we are obliged to *love all men*, whatsoever (whether they are *poor or rich, low or high, friends, strangers, or enemies*) although not altogether as *well*, yet as *truly* and *sincerely*, without any *fraud or dissimulation*, as we *love ourselves*; and this our love must never fail to be shewn, by our *heartly prayers* for the *welfare of every man*, and our *sincere endeavours* to prevent his *hurt*, and promote his *good*, as far as we have ability and opportunity for it; always *remembering* and taking care, that in our doing *good unto one man*, we do not offer any *injury*, or neglect any part of that duty which we owe unto *another*; but doing unto every man, as we should judge it to be *reasonable and conscionable* for us to *expect and desire* that they should do by us, if we were in their case and condition.

We must neither *take away* nor *detain* from any other man, any thing which is his *lawful right*; but whatsoever is fairly due to him, either by the laws of God, or those of the land, or by any lawful promise or agreement made to, or with him, must freely and readily be rendered to him, without putting him to the trouble of suing or contending for it.

The life of no man must be taken away (except by the lawful authority of the magistrate, or in one's own *just and necessary* defence) nor must his body be *maimed or hurt*, or his *good name injured or lessened*, either by *raising* or helping to spread any *false*

or *ill-grounded reports* concerning him, or by publishing his *faults* or *failings*, except in *justice* and *charity* to others we become bound to do it: but on the contrary, we must be ready, as we have opportunity, to contribute what in us lies, to preserve the *life*, and *health*, and *good name*, as well as the goods and estate of our neighbour, if they appear to be in danger, either by any accident, or by the malicious design of another against them: we must not *tempt* or *allure*, or by our *evil example* encourage other men to commit sin; but as we may conveniently, we must *admonish*, *advise*, *reprove*, and *exhort* them for their souls good.

Nor may we deceive any man by *false* or *equivocating* speeches, or by breaking such *promises* as we have made to him; but must be *true*, *faithful*, and *sincere* in all our *conversation* and *dealing* with all men.

Those who are *poor*, or in any distress or affliction, we are bound, to the best of our power, to *relieve*, *help*, and *comfort*; and although *malefactors* may and must be punished for the *public* good, for a *terror* to others, and for the saving and protecting the *lives*, *estates*, and *good names* of *honest* men, yet nothing of this nature must be done either out of *private hatred* or *resentment*, or with greater *cruelty* or *severity* than what the law requires, and is necessary

cessary for the true end for which such punishments are, or ought to be always designed.

They who are under errors as to matters of religion, are to be *argued* with, and *persuaded* for their soul's good, in the *mildest* and most gentle manner; nor should any *heat* or *anger*, *railing* or *reviling*, be made use of against the greatest *heretics* or *schismatics*: neither ought any man to be persecuted or punished by the civil power, barely for his *mistakes* in matters of doctrine, provided that he be *peaceable*, and his *practice* good, and that he neither *attempts* nor *teaches* any thing which tends to the *disturbing of the state*, or to the debauching of the *morals* of the people.

They who without any just cause are *public enemies* to the state, (whether they are foreign foes or domestic rebels) may be resisted, and under the *commission of lawful authority*, subdued by force of arms.

If a private enemy unlawfully assaults, or any way endeavours to injure a man in his *person*, *goods*, or *good name*, it is lawful for the person who is thus assaulted or injured, to stand up in his own defence, as far as the *justice* and *exigence* of his case requires. But when we have thus done all that is necessary, or that we are able honestly to do, for the preservation of ourselves or the public, we must not proceed farther out of *hatred* or *malice*, to do any thing
merely

merely to vex, or grieve, or hurt, even the *greatest* and most *implacable* enemies: but on the contrary, having so secured ourselves, as that they can do us no hurt, we must always be ready to do them all *manner of good* that is consistent with our *necessary safety*, and with that duty which we owe to the rest of mankind.

Husbands should love their *wives* with a most tender *affection*; of which they must give all the proof they can in all their *actions*: and *wives* must in like manner love, and also be *obedient* to their husbands, and each of them must be strictly *just* and *faithful* to the other in *all things*.

Parents must honestly endeavour to provide for their *children*, and to teach and breed them up in such a manner as may be best, both for their *souls* and *bodies*, diligently and tenderly watching over them, to keep them from all harm, countenancing and encouraging them in every thing that is good; and reproofing, and sometimes correcting them, but without bitterness or passion, when they find them given to any thing that is evil.

Masters and *mistresses* must be just and merciful to their *servants*; and *servants* must behave themselves not only with *faithfulness* and *diligence*, but also with *obedience* and *respect* towards their *masters* and *mistresses*.

The

The *pastors* and *ministers* of God's church must be *exemplary* in their lives, *diligent* and *industrious* in their *teaching* and *preaching* of *wholesome* and *useful* doctrine, and administering and dispensing of all the *ordinances* of God, that they may, as much as in them lies, promote the salvation of their souls that are committed to their charge :

And the *people*, on the *other hand*, must pay a respect to their *pastors* and *ministers*, for their work and function's sake ; giving as constant and reverend attendance as they can upon all *holy* offices, and carefully *hearkening* to, and *putting in practice*, all such wholesome *directions* and *instructions*, as they do or shall receive from them.

And lastly, all *magistrates* and *rulers*, in their several stations, must govern the people that are under them, according to the *laws* and *constitutions* of the land, administering *justice* with *diligence* and *dispatch*, and without *fear*, *favour* or *affection*, of, or to any man ; always tempering (as much as in them lies) the *rigor* and *severity* of *human laws*, with that *equity*, *moderation*, and *mercy*, that the *law of God* requires, and is consistent with the *publick good*.

And the people, on the *other hand*, must behave themselves towards their *rulers* with *honour* and *reverence* to their *persons*, and *submission* and *obedience* to their *lawful authority*, making conscience of performing

forming whatever the law of the land requires, except it should so fall out, that something is thereby commanded, which is evidently contrary to God's law: there being nothing else that can excuse a subject from giving obedience to the *laws and constitutions* of that *government* under which he *lives*, except he can make it appear, that *God himself* requires the *contrary* from him.

And thus I have done with the *second* thing which God requires from us, which is, obedience to those laws or rules that he has given us. I come now to the *third* and *last* thing that God requires from us, and that is, *repentance*; which, although it may be reckoned as a part of our *obedience*, because it is a thing *commanded by God*, yet since it has an equal relation to every one of the divine laws, of which I have been giving an account, I thought it might not be improper to reserve it to be spoken of in the *last* place.

Now, when a man has transgressed any of the *laws of God*, and thereby made himself liable to his *wrath* and *eternal damnation*; the first step that he must take, in order to *repentance* and *reconciliation* with him, is to be truly *sorrowful for his sins*, whereby he has provoked so *good* and *gracious*, so *just* and *powerful* a *God*, and run himself into so great danger. But the truth of this sorrow is not

to be judged of by the *violence* or *passionateness* of it; but *that* man who has such a due sense of his sins, as to be effectually moved thereby to *forsake* and *amend* them: *he*, and *he only*, can be said to be *truly* and *acceptably* sorrowful for them.

Now this sorrow for sin must, in the next place, move him to make an humble *acknowledgment* and *confession* of them to *God*: and that he may the better perform this, it is necessary that he often examine his own *conscience*, and endeavour to bring his sins to his remembrance.

And at the same time when he confesses his sins, he must also humbly beg *God's pardon* for them for the sake of *Jesus Christ*, who died for us; and must put on serious and stedfast *resolutions*, that he will amend them, and lead a *better life* for the time to come: and that if he has done any wrong in *word* or *deed* to any other man whatsoever, he will make *reparation* and *restitution* to him, to the best of his power.

And to conclude all, he must strictly keep and fulfil these *resolutions* when he has made them; or else all that has gone before will signify nothing. For indeed, reformation or amendment of life, is the only thing that completes and makes up the true nature of repentance.

And

And thus I have endeavoured to give a brief and plain account of all that God requires as necessary to salvation. And God of his mercy direct us to believe and practise accordingly, and grant that in the end we may enjoy the reward of all, ever eternal happiness, through *Jesus Christ* our Lord,

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F I N I S.

EXCUSES

for not frequenting the

HOLY COMMUNION
ANSWERED.

A N D,

A Brief Account of the End and Design

O F T H E

L O R D's SUPPER,

The obligation to receive it, and the way to
prepare for it.

Fitted to the meanest Capacities.

Extracted from the late most REVEREND

Dr. EDWARD SYNGE,

ARCHBISHOP of T U A M.

1. *The command of Jesus Christ to receive the sacrament of his last supper.*

IT is undenied by all who pretend to be christians, that *Christ* died for our sins : that it is only for the sake of his merits and sufferings, that we can hope for pardon and eternal life at the hand of God : that before his death, he left this command with all that should be called by his name, that they should *eat of this bread, and drink of this cup in remembrance* of him ; with a view to shew forth his death until his coming again : and lastly, that this ordinance is the *Communion* of the *body and blood of Christ* ; or in other terms, the means whereby we do communicate in the benefits of that sacrifice which *Christ* offered, and in the merits of that death and passion which he underwent in his *body*, and by the shedding of his *blood* for us ; hence it follows, that the receiving thereof, is our duty, and also a great advantage and benefit. These things, are so universally owned by all who profess christianity, that I need not offer any thing for the proof of them, or any part of them. Then surely, one would think, that when men, who are thus persuaded, do absent themselves from this ordinance, there must be some great difficulties in their way ; whereas God never denies to those

who seek it, such assistance as is necessary to perform our duty.

2. *Excuse as being great sinners, answered.*

Some men say, they are great sinners, and therefore upon that account *dare* not come to the holy communion; but it may be observed here, that they are bold enough to disobey a strict command, as if they meant to continue great sinners in spite of conviction. If a man lies under the guilt of any sin, and does not resolve to forsake and amend it; it is indeed a presumption, whilst he continues in that state, to come to the communion. But this argument extends equally to his prayers, whilst he goes on in a wilful disobedience. I wish this were seriously considered by those men, who make no scruple of addressing themselves to God in prayer, whilst, by reason of their sins, of which they have not repented, they dare not approach his holy table.

Whatever sins a man has been guilty of in times past, if he truly repents of them, and heartily forsakes them for the time to come, God has so often, and so plainly promised, in this case, to grant a full and free pardon of them, that they cannot justly be pretended as any obstacle, which should hinder

hinder us from approaching to him in any of his ordinances.

Since then it is in the power of every man, by the assistance which God continually offers to us, to repent of his sins, if such a man looks upon his sins as a bar between him and the holy communion, yet it is plainly such a bar, as is in his power to remove.

But some say, though they should sincerely resolve to forsake their sins, yet they may be tempted to return again to their sins : but as no man intends to sin out of mere presumption, sins of frailty and infirmity, such as a hasty word, or a sudden and unadvised action, ought not to hinder him from coming to the holy communion ; for as St. *James* tells us, that, *in many things we offend all*, (a), so there is not any man upon the face of the earth, who can be sure, that he shall always keep himself free from all manner of sin. On the contrary, as there is no man but has his share of human infirmities, so is it reasonable to conclude, that, in the course of his life, these will sometimes unavoidably surprize and betray him into some sins. We must therefore strive for the victory, and we may as reasonably hope, that by God's grace, and our own diligent and careful endeavors, we shall every day more and more prevail against them. If it were a good

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reason

(a) *Jam. iii. 2.*

reason for abstaining from the holy communion; because a man cannot at once get a full and perfect victory over them; I cannot see, how even the best of men could safely venture to partake of it; and consequently, this would be the way wholly to lay aside and abolish the very ordinance itself.

As for *wilful* and *deliberate* sins, or returning again into an habitual course of wickedness, there is no man, but by the grace of God, and his own endeavors, may, if he pleases, for ever secure himself against it. For however God may think it fit, for our greater humility, and a farther trial, to leave us exposed to some of the common infirmities of our nature; yet in respect of all habitual or deliberate sins, we may assure ourselves, that *he is faithful, and will not suffer us to be tempted above what we are able; but will with the temptation also make a way to escape, that we may* (if it be not our own fault) *be able to bear it* (b). Nor will he fail to *draw nigh unto us*, whilst we continue careful to *draw nigh unto him* (c). Let us then but stedfastly resolve, that we will be hearty and industrious in doing what lies in our own power, and we need not be discouraged by any such fears. If after a serious repentance, a man should be prevailed upon to return to his former wickedness, in as high or a higher degree than before; yet, even in this case,

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(b) 1 Cor. x. 13.

(c) Jam. iv. 8.

we cannot conclude that such a person is for ever excluded by God from all possibility of pardon and reconciliation. On the contrary, we must consider how highly the mercy of God is set forth and magnified, even towards the greatest sinners, upon their true repentance; that *he has no pleasure in the death of the wicked, but that the wicked turn from his way and live* (d): that *he is long suffering to us ward, not willing that any should perish, but that all should come to repentance* (e): that *though our sins be as scarlet, or as red as crimson, yet God is ready upon our repentance to make them as white as wool, or snow* (f). From these and many such passages of scripture, we may gather, that if the most profligate and relapsed sinner does, even after a long time, come at last to such a sense of his own condition, as thoroughly to *turn from the wickedness that he hath committed*, and live the remainder of his days in the practice of virtue and good works, *doing that which is lawful and right*, even such a person as this *shall save his soul alive* (g). At the same time it must be obvious to common sense, that the greater a man's sins have been, and the oftener he has relapsed into them, the deeper his sorrow and repentance must be. But to make our fear a pretence for keeping ourselves back from this ordinance of God, is in fact to neglect the means.

{ Ezek. xxxiii. 11. (e) 2 Pet. iii. 9. (d) Isai. i. 18. (g) Ezek. xviii. 27.

means of repentance ; and to render ourselves criminal in a *greater* degree, for fear we should be so in a lesser.

3. *Excuse on account of business, answered.*

Some men pretend, that they are so continually engaged and taken up with business, that they have not time to prepare themselves for the holy communion ; and therefore do not come to it.

These must know that this business is either lawful or unlawful ; if it be such as cannot be followed with a good conscience, it must be renounced in any case : if it be lawful, and engages us in nothing which is dishonest, or any way contrary to the law of God ; such business as this is so far from unqualifying a man, that it rather renders him the more fit to receive the holy communion. For as *idleness* is itself a sin, and the *mother*, or at least the *nurse* of all manner of wickedness, so honest and lawful business is a duty in which every man is obliged to be diligent (h).

But some say their time is so wholly taken up, that they have not leisure for the performance of those solemn devotions, which are necessary, in order to their due preparation.

Such may be the condition of some, as not to have so much as a place of retirement for their private

(h) 1 Thess. iv. 11. Eph. iv. 28.

private devotions, as in the case of many servants, private foldiers, failors, and such like. But it is a mistake which some well-meaning men entertain, that they must not venture to receive the holy communion, except they say so many prayers, and spend so many hours in retirement and meditation for some days immediately before the celebration of it.

Where a man indeed, is at his own command, and master of his own time, he is much to be commended, if upon such an occasion he spends more hours than at other times, in private prayers, reading, and meditation, that he may *trim his lamp* before he goes to *meet the bridegroom* ; and cleanse and adorn his *wedding garment*, before he comes to the marriage feast. But where the public service of a man's country, or the private necessities of himself or his family engage him in so much business, as that he has not such leisure for retirement ; if, in the midst of his affairs, he takes care to have God in his thoughts, and often to lift up his heart to him by private ejaculations ; if he has neither chamber nor closet, garden nor field to withdraw himself into, if he seriously retires into his own thoughts, he may well hope for acceptance. A man may do this in any place, upon his bed, at midnight, and even in the midst of the greatest croud in the day-time ; he may there enquire into
his

his past sins, and renew his resolutions of amendment; and if all this proceeds from an *honest and well meaning heart*, truly and affectionately disposed to the service of God, and the practice of piety, no doubt but he will be as well accepted by God, as those who have better opportunities for such performances.

4. *Excuse on account of ignorance, answered.*

Some apprehend, that they are not fit to come, because they are ignorant, and not well instructed in the principles of their religion.

If a man be ignorant of those things, which are ordinarily necessary to the salvation of every *christian*, it is evidently not fit that he should come to the holy communion, until such time as he be better instructed. But such instruction as this is so easy to be had amongst us, that it must be every man's own fault if he wants it. How easy is it for every man, who either reads the scripture, or hears it read, sufficiently to learn all the great and necessary things of the *christian* religion? As for example,

That God created all things :

That *Jesus Christ* is the son of God :

That the same Christ came into the world, and took our nature upon him, to suffer for our redemption :

That

That after he had suffered, he rose again from the dead, and ascended into heaven, where he remains for ever in the glory and majesty of God, making intercession for us :

That he shall come again at the end of the world to judge both the living and the dead (who shall at that time be raised again) and to sentence every man, either to everlasting happiness, or eternal misery :

That every *christian* is to be admitted into the church by baptism :

That it is his duty to live soberly, righteously, and godly, in this present world :

That it is by the assistance of the holy ghost, who is the giver of spiritual life unto us, that we are alone enabled to perform these duties :

Lastly, that in remembrance of the death and passion of our saviour *Jesus Christ*, we are commanded to *eat of that bread, and drink of that cup*, which he has appointed, and which is the communion of his body and blood ; that is to say, the means whereby we do communicate in the benefits of the sacrifice which he *offered*, and in the merits of his passion, which he *underwent* in his *body*, and by the shedding of his *blood*, for our sakes.

All this, is so easy to be learnt and understood, that it is a great shame for any one, who lives in a *christian* country, to be ignorant of any part of it.

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And he who is thus far instructed in his religion, and endeavors, according to his ability, to increase his knowledge of divine things, and adds the honest and sincere practice of what he understands, needs never to fear, that God will reject him for want of more knowledge. Although we must, according to our capacity, *add to our virtue, knowledge* ; yet it is not abundance of knowledge, but much *honesty, charity, and true piety*, that renders us acceptable and pleasing to God. (i).

5. *Excuse for want of faith, answered.*

Some complain their faith is weak and wavering, and perplexed with doubts.

To such it may be urged, that the stronger and firmer a man's faith is, so much the better ; and we ought to endeavor, as much as in us lies, that our faith be built upon sure and solid principles, as well for our own comfort and satisfaction, as that we may be able, upon occasion, to *give an answer to every one who shall ask us the reason of the hope that is in us* (k). But when a man has done what he can to strengthen and confirm his faith, if it still continues infirm, and weak ; yet if he be *honest and pious* in his life and practice, he is still acceptable to God. Strength of faith is not a thing entirely in our power, and therefore not so much a duty in us,

(i) 1 Cor. i. 19. to the 7th ver., of chap. 11.

(k) 1 Pet. iii. 15.

us, as a reward which God is pleased to bestow, in such a measure as he thinks fit, upon those who are sincere and diligent in his service: and *he that is weak in the faith*, may yet be a very good *christian*, and fit to be received into the church of *Christ*, although he be not qualified for *doubtful disputations*, (l).

It should be remembered, that as long as a *tree* continues to bring forth plenty of fruit, we are sure it is *alive*: nor do we presently cut it down and cast it into the fire, because it is not altogether so well fixed at the *root*; though it be subject to be shaken by the violence of the wind. The weakest faith which produces abundance of *good works*, will be accepted by God; when the strongest faith, if barren and unfruitful, will be rejected (m).

Whenever therefore, an honest and well-disposed man finds his faith to be any way weak and wavering, let him take up the good man's speech in the gospel, *Lord, I believe, help thou my unbelief* (n). And let him never fear but that God, who is infinitely gracious and merciful, will accept of him.

6. *Excuse for want of love to God, answered.*

Some are afraid, they do not *love God* as well as they ought; and the reason of this fear is, because

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they

(l) Rom. iv. 5. (m) Jam. ii. 14, &c. (n) Mar. ix. 24.

they do not find in themselves such *warm* and *affectionate* motions of their minds toward him, as they apprehend to be suitable to his infinite excellency and goodness: and for this reason, they dare not venture to come.

The more ardent and affectionate our *love* to God, as well as our faith, is, the happier we are; but as our faith is to be judged of by its *fruitfulness*, rather than its firmness, so the *love of God* consists in *keeping his commandments* (o).

Some people are naturally of such a temper, as more easily to be moved with a passionate affection towards those they love, than others; and yet those who do not find such warm motions within themselves, may be as ready, and as willing to do acts of kindness where they profess a friendship, Nor is the love of the latter to be less valued, because it appears to be seated more in the judgment and will, which are subject to less alteration than the affections. The true love of a wife to her husband, is to be measured by her readiness to serve and please him in all things, rather than by the fondness which she expresses to his person.

If therefore a man finds himself stedfastly resolved, *with full purpose of heart to cleave unto God*, and upon all occasions to do what he commands,
 ever

(o) 1 John v. 3

ever preferring the pleasing of him before any, or all the honors, profits, or pleasures of this world: he may assure himself, that he is a real and true lover of God; nor need he absent himself from the holy communion, for want of that ardency and liveliness of affection to God, which the very best of men perhaps do oftener *wish* for, than *enjoy*, or find within themselves.

7. *Excuse on account of want of charity, answered.*

Others fear they are not in perfect charity with all the world: they have sometimes had to do with men of base and unjust dealings, who have broken their promises, and, it may be their oaths, and thereby betrayed them who have depended on them; or have otherwise been guilty of wicked and unworthy practices. And although, in obedience to God's commands, these would not do any thing by way of revenge, yet as often as they see them, or think of them, they find their blood rise against them, and cannot suppress that anger and indignation which springs up in their minds against such persons. Therefore they fear, that their charity is defective, and so dare not come to the holy communion.

Our *charity* towards *man*, as well as our *love* to *God*, is to be measured by the purposes and resolu-

tions of our *will*, and our *actions* consequent thereto, and not by the sudden motions of our *passions* and *affections*, which in the case above-mentioned, may be scarcely so much in our power, as wholly to be conquered and stilled by us. But whatever passionate resentments may *force* themselves into our minds upon such occasions as these, if we do not suffer them to break out into bitter and reproachful expressions, or malicious and revengeful actions: and if in spite of our anger, we do firmly resolve, in obedience to God's commandments, to return *good*, and not *evil* for *evil*. If, as St. *Paul* directs us, when we are *angry*, we watch over ourselves, that we *sin not*, (p) which is certainly in our power, through the grace of God; we need not fear that any such inward motions of our passions, as we cannot wholly suppress, but do not suffer to break out into any sinful words or actions, will be imputed to us as a breach of charity.

8. *Excuse for want of sorrow for sin, answered.*

Some are afraid, that they are not sorrowful enough for the sins which they have committed, because they do not find their grief so quick and pungent as they think it ought to be, nor strong enough even so much as to bring a tear from their eyes; and therefore they dare not venture to come.

True

True it is, that we can hardly grieve too much for our sins, whereby we have offended God; and if *rivers of tears* could run down our eyes, they would be but little enough. But yet, our sorrow for sin is not to be measured by the passionateness of it, or the tears it produces; but is altogether to be estimated by the amendment which it causes in our lives.

It is a never-failing rule which St. *Paul* gives us to know *godly sorrow* by, which is, that it *worketh repentance*, (q). If then a man has so true and serious a sense of his sins, as that it brings him to repentance, that is to say, to a thorough and lasting reformation of his life; this sorrow, though it never affects him in a passionate way, or draws any tears from his eyes, is certainly true *godly sorrow*, and such as shall be accepted by God, because it *worketh repentance*, which is the only end for which *godly sorrow* is either required or valued.

9. *Excuse from the irksomeness of a preparation.*

There are also some who complain, that when they would set themselves to prepare for the holy communion, they grow so tired with the length of those devotions which are required, that they are not able to accomplish what they proposed. And when they would even *force* themselves to continue

their prayers and meditations, they cannot, with all their care, keep their minds fixed and attentive upon what they are about. Their thoughts will unavoidably wander upon other things that are idle and impertinent. This they apprehend to be the sin of *drawing near to God with their mouths, and honoring him with their lips, when their heart is far from him*, (r) and therefore dare not come to his holy table.

Whenever we address ourselves to God in prayer, we ought certainly to use our utmost endeavors to fix and compose our minds, that our thoughts may not wander, and go astray, if we can possibly hinder them. For he who pretends to pray with his lips, and does not withal *strive* that his *heart* and *mind* be devoutly affected, may justly be taxed with some part of the sin just mentioned. But when a man has done the best he can to fix his thoughts, and keep his mind from wandering in prayer; if, after all this, idle and impertinent imaginations do croud themselves upon him; and, like flies, though continually beaten off, return again, and molest him: in this case he may assure himself, that God who is gracious and merciful will never impute that to him as a sin, which with all his endeavors he cannot help. It will only be reckoned upon the score of his infirmities, against

(r) Isa. xxix. 13,

gainst which, he must ever strive; but, it may be, shall never wholly conquer them as long as he lives.

There is one piece of advice, very proper to be offered unto those that are in these circumstances; which is, that they should comprize their private devotions in as *few words* as conveniently they can; and they will neither be so apt to be tired, nor their thoughts to wander, as when they are drawn out to a greater length. It is not *much speaking* that makes our prayers the *more acceptable to God*, or the *sooner heard* by him (s). And it is easy to comprehend all that is necessary to be said in prayer, in a few words. The Lord's Prayer is but short, and yet very full: and certainly a form most acceptable to God. The publican's, *God be merciful to me a sinner*, was as well received, coming from a sincere and honest heart, as if he had made his confession in more words. There is no manner of doubt, but that *short and devout ejaculations* (t), frequently offered up to God, which a pious soul, shall effectually prevail at the throne of grace, when they come from such a person, as, by reason of his natural frailty and infirmity, is not able to make longer prayers.

10. *Excuse on account of company, answered.*

Some there are who are given to mirth and company-keeping; and knowing not well how to be-
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(s) Mat. vi. 7.

(t) Luke xviii. 13.

come *serious* and reserved, think themselves unfit for the holy communion ; and therefore do not come.

A chearful and pleasant disposition is so far from being unlawful, or displeasing to God ; that, where it is kept within due bounds, it is very serviceable to the promoting of peace and love in the world, which is one of the great ends of the *christian* religion. Let a man but take *strict* care, that his mirth be not sinful in itself, nor instrumental to promote wickedness in the world : let him not *droll* upon religion and piety, nor *make a mock at sin* : let no jest that is *bitter* or *sarcastical*, or tending to the discredit or undervaluing of his neighbour, or which is any way profane, filthy, or obscene, come forth of his lips ; nor shew any *delight* or *satisfaction* when such things are vented by others : let him abstain from all debauched *songs* or *stories*, and never promote, but always discountenance all kinds of rioting, drunkenness, lewdness and profaneness : let him be sure, that his mirth betrays neither himself, nor others, to any thing which is contrary to piety, charity, or sobriety ; and as long as he keeps himself within such bounds, he need not fear that a *chearful* and *facetious* behavior will render him the worse *christian*, or the less fit to receive the holy communion.

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11. *Excuse from uneasy thoughts, answered.*

Last of all there are, who having met with many crosses and afflictions, have their thoughts so discomposed, and distracted with care, grief, or trouble, that they cannot settle their minds, as they think they ought; and therefore do not come to the holy communion.

It is obvious enough, that if any trouble or affliction provokes a man to impatience, and prevails so far as to make him murmur and repine against the providence of God; this, indeed, is a sin, and must, as all other sins, be repented of. But if there be no more in it than this, that the crosses and vexations under which a man lies, do so discompose his mind, as that he cannot keep his thoughts from wandering when he is at his devotion, it can be no just excuse.

12. *Excuse from the supposed inefficacy of receiving, answered.*

If a man reaps no benefit by the reception of the holy communion, the fault is altogether his own, because either he does not duly prepare himself for it, or does not receive it so often as he should. Some bodies are so distemper'd, and stomachs vitiated, that they turn the best food into corrupt and evil nourishment; and if a man of the
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most healthy constitution should eat but one meal in a week, it would never keep him in health and strength; but let the stomach be cleansed, and the body brought into good order, and then let the man eat his constant and daily meals, and he shall find both his health and strength increase upon him. The case is just the same with this *spiritual food*, which is exhibited to us in the holy sacrament. Whilst the soul is thus distempered with sins *unrepented of*, it will rather do us hurt than good, to receive it; and when men partake of it but once in a year or two, or it may be, not so often, whatever strength or refreshment their souls begin to find thereby, is lost and forgotten before it comes again to be renewed by the same ordinance. But let a man by a sincere repentance, and an honest heart come, as often as he can, to God's holy table; he need not doubt but that by the frequent and constant use of this holy sacrament, he shall find himself to grow in grace, becoming still better, and better enabled to resist all temptations, and daily find more and more quiet and comfort in his mind and conscience.

13. The END and DESIGN of the holy communion.

Nothing can be more obvious, that except a man have an interest in the death and passion of *Christ*, and be made a partaker of the merits of his sufferings,

sings, and of that *propitiation* which he thereby made for the sins of the world (u), he can have no just ground to hope for everlasting salvation. That, both these ends might be effectually obtained, and that all *christians* might often, in a lively manner, be put in mind, and also, at the same time, be made partakers of the merits of *Christ's* death and sufferings, this *sacred ordinance* was appointed by him, both as the commemoration of his *passion*, and the communion of his *body* and *blood*. Thus the apostle St. *Paul* tells us, in the clearest and most explicit terms, what three of the evangelists have also recorded, that *the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, saying, take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as you drink it, in remembrance of me* (x). For (says the apostle in the same place) as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come (x). And the same St. *Paul* tells us (y), that the *cup of blessing which we bless, is the communion of the blood of Christ; and the bread which we break, the communion of the body of Christ*. From which passages of scripture

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(u) 1 John ii. 2. (x) 1 Cor. xi. 23, &c. (y) Cor. xi. 16.

it is obvious, why this divine institution is ordinarily called, sometimes the *Lord's Supper*, and sometimes the *holy communion*.

Here, then, we have a full and plain account, for what end and purpose this ordinance was instituted and appointed. It was appointed,

First, to put us in remembrance of the death and sufferings of our saviour *Jesus Christ*: the breaking of the bread being put to represent the *crucifixion* of his body, and the wine his blood, which was shed for us:

Secondly, that it might be to us not only the *commemoration*, but also the *communion* of the body and blood of *Christ*; that is to say, the means which *God* himself has ordained, by the use of which we do communicate in the benefits of that sacrifice which *Christ* offered, and in the merits of that death and passion which he underwent in his body, and by the shedding of his blood for us; as already observed.

14. *The obligation which lies on all christians to receive the holy communion.*

What obligation can be stronger than the plain and positive command of our saviour *Christ* himself? he has laid his command upon us in as express terms as can be; that we should *do this*, that is to say,

say, *eat of this bread, and drink of this cup, in remembrance of him* (y); and that these words were ever understood to contain in them a strict command, perpetually binding *all christians* to the observation of it, most evidently appears, from the scriptures as well as from the constant care and concern which the apostolic and primitive church always shewed, in the maintaining, and decent celebration of this ordinance.

Besides the authority of our Saviour, which alone is sufficient to lay an indispensable obligation upon us, there are several collateral circumstances and considerations, which add an extraordinary weight and force to this command; namely, that it was given at that very time when he, who was our *best friend, and greatest benefactor*, was just ready to die, and lay down his life for our sakes; and not only so, but this *command* was given us to be observed in *remembrance of him*, and of *that death* which he underwent for us.

If a *dying friend*, before his departure out of the world, were to make any request which was not impossible or unreasonable in itself; should you not think yourself much wanting in that friendship which you had professed to him, if you should omit or neglect to perform it? But if this friend had been one, not of the common sort, but a very great and

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extraordinary benefactor to you ; and if, beyond all this, he were just going to lay down his life for your sake : if his request were, that you would do something which might be a means to keep you always in *remembrance* of him, and of what he had done for you, you might well be accounted as one of the most thoughtless and ungrateful wretches that ever lived, if you did not most punctually observe, and fulfil whatever should thus be enjoined, and laid upon you.

Now beside the *authority* which our Saviour *Christ* has to lay an obligation upon us ; we, all of us, must acknowledge, that he is our *friend*, our *greatest friend*, and *chief benefactor* ; and that it was for our sakes alone, that he underwent all his *sufferings*, and yielded up his life upon the cross.

And since he has made this request, and left it as a *command* unto all who should believe on him, that *they should eat of this bread, and drink of this cup, in remembrance of him*, and of what he had suffered for us ; I would fain know, how any man, who calls himself a *christian*, can possibly be excused from the imputation of the greatest ingratitude, as well as disobedience, if he neglects to do what he thus appears to be so strongly and doubly obliged to ? And with what *confidence* can he *hope* to be saved, by the *merits* and *passion* of *Christ*, whilst he refuses, or neglects to commemorate his *death* and

and *sufferings* in that manner which *Christ* himself has appointed?

Thus it appears, that we are plainly obliged in point of *duty*; because we are expressly commanded by *Christ Jesus* our Saviour: and, in point of *gratitude*; because this injunction was laid upon us by our best friend, and greatest benefactor, when he was just ready to lay down his life for us, that it might serve as a means to keep up in his church a *lively remembrance* of him, and of his great love to us *for ever*.

15. *How often we ought to receive the holy communion:*

Every sincere *christian* is obliged to *partake of the holy communion as often as he has opportunity for it*. The truth of this assertion will appear beyond all exception.

It will easily be granted, that whoever is an honest and *sincere christian*, ought not to let slip any opportunity that is fairly offered him of expressing his thankfulness to almighty God for that infinite mercy vouchsafed unto mankind, in our redemption by the death and passion of our blessed Lord and Saviour. He that is wanting in his thankfulness to God for so inestimable a benefit, plainly demonstrates, that he is not thoroughly sincere in his *christianity*.

The devout participation of the holy communion is one very fit and proper way of expressing our thanks and acknowledgments to God for our redemption, by the sufferings and death of *Christ*. It was for the thankful commemoration thereof this very ordinance was appointed. And it is so very plain, that no man, who owns the authority of the holy scriptures, and is not misled by false, and enthusiastic notions, can deny, or so much as doubt of it. From whence it must needs follow, that he who has a *fair opportunity* of receiving the holy communion, and yet *neglects* to partake of it, is deficient in the expression of his thankfulness to God; and consequently is not sufficiently sincere in *christianity*, which he professes.

Whoever has an opportunity offered him of doing a good act, and has no just reason or excuse for his not doing of it, is certainly bound and obliged to do it, according to the opportunity which is so offered, and no body in his right mind, can pretend to say the participation in the holy communion, is not a good act.

16. *Excuse on account of preparation necessary, answered.*

It may be urged perhaps, that sometimes an opportunity for receiving the holy communion may offer, when a man is not *prepared* for it. He who is a sincere *christian*, ought never to be *unprepared*,

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for all solemn acts of devotion, require a *general*, and a *particular preparation*. The *first* ought always to be making, and is not the work of a few hours only, but should be the main business of every man's whole life. The *second* or *particular preparation*, is then more especially to be made, when we are approaching to God, and have a *particular design* of coming to his holy table.

The *general preparation*, which is necessary for every man that would come with acceptance to the holy communion, is *repentance* for his past sins, together with a virtuous and holy life; agreeable to the laws of God, to the best of his power, not *wilfully* or *habitually* straying from those rules which are prescribed to us in the gospel. This is plain, both from reason and scripture, that not only he who comes to the holy communion, but he who offers up his prayers to God, whilst he *wilfully* persists in any known sin, or the neglect of any known duty, is guilty of an affront to the divine majesty. And this must be the case of every man, who bends his knees, or shews outward signs of reverence to him at the holy communion, while his heart and affections are not truly bent to serve and obey him; but on the contrary, lives in an habitual violation of his laws.

17. *Excuse on account of particular preparation, answered.*

There is certainly a more *particular preparation*, which is very proper, in order to the reception of the holy communion, which the apostle St. Paul tells us is *self-examination*: *let a man examine himself, and so let him eat of that bread, and drink of that cup* (a), that is, in other terms, that whenever a man designs to present himself at God's holy table, he ought *seriously* to call himself to an account, whether he be so qualified, as to be acceptable to God when he comes there; that is to say, whether he really and truly has that *general preparation* just mentioned, and without which he ought not to come. For if such an enquiry as this be not often, and carefully made, the filth and pollution of sin will, by little and little, insensibly cleave to our souls, till, by degrees, it destroys, and takes away that *general preparation* which ought always to be kept up, and maintained by us.

Whilst we *slumber*, or *sleep*, our *lamps* will be apt to burn dim; and therefore must be new *trimmed*, at our going out to *meet the bridegroom* (b), and when we have put on the *wedding-garment*, it is very fit, that as often as we come to the marriage-feast, we should examine, and take a
careful

(a) 1 Cor. xi. 28.

(b) Mat. xxv. 5. 6. 7.

careful view of our dress, for fear it should have contracted some spot or defilement.

Here it may be demanded, is this all the preparation that is necessary to the receiving of the holy communion; that a man should lead a virtuous and *christian* life, and not be conscious to himself (upon the examination of his *conscience*) that he continues in any unrepented sin? Is it not absolutely necessary, that upon *every* such occasion as this, he should run through the whole catalogue of sins, and examine himself particularly upon every one of them, with all their circumstances and aggravations? and ought not he also, for some days before, to sequester himself from all worldly business whatsoever, and to spend his time in *prayer*, *meditation*, *reading*, and such like acts of devotion?

Such a strict and particular examination of our conscience is undoubtedly sometimes the duty of every man: for except we thus *search and try our ways*, that we may clearly discern wherein we have gone astray, we shall not be able to *turn again to the Lord* as we ought to do (c). Nor can any time be more proper and convenient than when we are about to approach unto God's table, that some suitable prayers, and meditations be used upon this, as, indeed, upon every occasion whatever that is of great moment to us. Every man's own reason
must

must tell him, this is a part of his *christian* duty. But that *every time* he receives the holy communion, he should thus nicely examine himself, if there be not *some other particular reason* for it; and that so much time *extraordinary* should always be spent in prayer and meditation, more than at other seasons, there is no argument, either from reason, or scripture, to prove necessary.

It is beyond dispute that the *primitive christians* did every Lord's-day (if not oftener) receive the holy communion; and if they had thought themselves obliged to spend so much time always in *particular preparation*, as some men seem to think necessary; it would scarce have been possible for them to have had sufficient leisure from their devotions, to have followed the business of their callings, to get a livelihood for themselves and their families. And those *extraordinary* long exercises of prayer, reading, and meditation, which some do require, by way of preparation to this ordinance; as they affright and keep away many from it, who find they are not able to go through with them; so is the performance of them such a tiresome thing to others, that it often makes them heavy, and unapt even for their *ordinary devotions*, for some time after they have received the holy communion. How we ought to behave ourselves both at, and after the holy communion, the very nature and design of the

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the ordinance itself is a plain and clear direction to us. For since the intent of it is not only a solemn and perpetual commemoration of the death of *Christ*, but also the communion or participation of the merits of his passion, it will follow, that at this office we ought to behave ourselves with a suitable seriousness, attention, and reverence. And, that after it, we ought to return most humble thanks to almighty God, for the great benefits which he is pleased to vouchsafe us by it. The short rules, prayers, and meditations, annexed, may prove useful to many others, as well as to those, for whom this work is chiefly designed.

SHORT

S H O R T R U L E S

for preparation for the

H O L Y C O M M U N I O N,

and proper BEHAVIOR *at*, and *after* it; with
short PRAYERS and MEDITATIONS suitable
to that Occasion.

I. *Of general preparation.*

IF you would maintain and keep yourself in a constant *general preparation* for the holy communion, so as always to be fit, upon the shortest notice, to partake of it, (which every *christian* ought to endeavor after) you must be careful in the observation of these following rules.

1. You must be diligent in your endeavors to know and understand the several parts of your duty to God, to men, and to yourself; for which end, you must be careful to make the best use you can of those means of instruction and knowledge which God has put into your power; such as *reading the holy scriptures*, and other good books, or hearing them
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read; attending upon the publick offices of preaching, catechizing, and the like, (d).

2. You must, upon all occasions, be industrious and zealous in avoiding every sin, and the practice and performance of every duty according to your ability and opportunity for the same, (e).

3. You must very often think, and meditate upon your ways, and all your particular practices, and examine whether or no they are agreeable to the rules of your duty; that where you find you have been deficient in, or done amiss, you may take the better care to rectify and amend, for the time to come (f).

For which end and purpose, this following easy, but very profitable task, which you should constantly impose upon yourself, is recommended; namely, *two* or *three* times, in the course of each day, to carry your thoughts back, and consider what you have been doing, and how you have spent your time. As for example; ask yourself, when first I awak'd, did I think upon God, and recommend myself to his almighty care and protection? did not worldly, or, sinful thoughts, *first* take possession of my heart?—Again, I was lately in such and such company; how, and after what manner did I behave myself? were all my words and actions innocent,

(d) Prov. iv. 5. John v. 39. 2 Tim. iii. 15. John xiii. 17.

(e) Tit. ii. 11.—14. Mat. vii. 21. Luke xii. 47.

(f) Psalm iv. 4, and cxix. 59. Lam. iii. 40.

gent, modest, and decent? Did I give no offence to God, or scandal to the world, by any thing which I either said or did on that occasion? &c.

Such questions as these, if you would constantly and seriously put home to your conscience, while things remain *fresh in your memory*, it is evident what a mighty influence it would have upon you, to restrain you from *evil* and excite you to do that which is *good*, with joy and pleasure.

2. *Of particular preparation.*

I. Whenever notice is given of the celebration of the holy communion, immediately resolve, by no means to miss that opportunity of commemorating the *sufferings*, and communicating in the *merits of your blessed Lord and Saviour*.

II. In the midst of all your business, in the mean time, often call to mind, that *such a day*, you must not be absent from God's holy table, and therefore be very careful not to do any thing which may render you unfit for it.

III. At some seasons it is very necessary that every man should set a little time apart for the more strict and *particular examination* of his conscience. But [where a man very often receives the holy communion, and never misses any opportunity for it; I do not conceive that such a *particular examination*

examination is every time absolutely necessary; nor have all men, at all times, leisure enough for it: but no man ought to receive the holy communion without *some previous examination* of himself. For the more easy and regular performance of this, I would have you remember, that the whole duty of a *christian* is reducible to three heads, (g) and every time that you receive the holy communion, you ought by all means to put, at least, these three questions seriously home to your conscience.

1. Do I effectually shew my love to God, by a due honor and respect to him in all my thoughts, words and actions?

2. Have I a true and sincere love for myself? that is, do I love my *soul* better than my *body*? and am I more heartily concerned to secure my everlasting happiness in the world to come, than to compass my pleasure or profit in this life?

3. Have I a real and sincere love for all mankind, without exception? And do I effectually shew this my love, by hurting no man, by word or deed, (where I can possibly avoid it) and by being ready to do good to every man whatsoever, in all ways, and upon all occasions, wherever I have ability and opportunity?

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If you meditate on these three questions *seriously* for a little time, there is scarce any sin that you have been guilty of, but it will occur to you.

V. When by the examination of your conscience, you have set your sins in your view, use in your ordinary devotions, this, or some such like confession of them to God.

O Most gracious God! I thy unworthy creature, humbly acknowledge my sins before thee. Besides those which I have now recollected, I lie under the guilt of many more transgressions, which I am not able to recount, or remember. I have committed many sins, contrary to the motions of thy grace, and the light and conviction of my own conscience; and therefore do most justly deserve the severity of thy wrath and indignation against me. But, Lord, I fly unto thee for mercy! For the sake of Christ Jesus, my Redeemer, be merciful to me, in the pardon of all my sins; and so guide and assist me, by thy good grace, that, for the time to come, I may be careful to abstain from every evil thing; and keep a conscience void of offence towards thee, and towards mankind: This I beg, through the same Jesus Christ, my blessed Lord and Saviour. Amen.

You may also use this.

MOST merciful God, who hast given thine only Son Jesus Christ to die for our sins: grant me thy grace, I humbly beseech thee, that I may
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never be unmindful, but always truly thankful for that inestimable benefit vouchsafed unto me by his death and sufferings; and so fit and prepare me, O Lord, by the assistance of thy Holy Spirit, that both at this, and all other times, I may be rightly qualified to commemorate the passion of my blessed Redeemer, in that holy ordinance which he has appointed; and also thereby effectually to partake of that redemption which he has wrought for all mankind. This I beg, through the same Jesus Christ our Lord. Amen.

Of Behaviour at, and after the holy communion.

1. At the holy communion, and at all other times in the worship of God, strive, as much as you can, to keep your mind intent and fixed upon what you are about; and lay aside not only all wicked thoughts, but likewise all such as are impertinent to the present business.

2. Take care to behave yourself with that outward decency, and composedness, as may be a sufficient token of that inward devotion and reverence which you bear in your heart, without gazing about, or any way unnecessarily moving your body, or whispering to any one that is near you, or doing any thing of the like nature.

3. While the service is performing join all along with the minister and congregation, with your

heart and thoughts lifted up to God; and with your tongue also, where the liturgy requires that any thing should be spoken aloud by the people; as in the responses, the confession, the Lord's prayer, &c.

4. Take care, likewise, to avoid all affectation, and not to behave yourself in such a manner, as if you had a mind to be taken notice of for a person of extraordinary devotion. For which reason, whatever private prayers or meditations, you may have to offer to God, put them up in your thoughts alone, and let not your voice be heard, but when the public office requires it.

5. When you have received the bread, offer up this, or some such short ejaculation to God:

O God! grant that by the sufferings of my dear Saviour, who was crucified for me, I may escape eternal sufferings, and be made partaker of everlasting glory!

And when you have received the cup, say thus in your heart.

O gracious God! grant that by the shedding of the blood of thy dear Son, I may obtain the remission of all my sins!

VI. While the bread and wine are distributing to the rest of the congregation, entertain yourself with such sort of meditations and prayers as these.

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1. Berthink yourself what those sins are, to which you have been most inclined; and in the presence of God, seriously and stedfastly renew your *resolutions* of being *careful* to abstain from them for the time to come.

2. Consider, what opportunities you ordinarily have for the doing of any good works, and stedfastly purpose, to be diligent ever hereafter in making use of them.

3. To this add the following prayer.

*M*erciful God, assist me with thy grace and holy spirit, that I may always keep those vows, and good resolutions, which thou hast enabled me to make; that I may never return to any of my former sins, but hereafter serve thee faithfully in the constant practice of virtue and religion, through Jesus Christ our Lord. Amen.

4. And here express your *charity*, by putting up a prayer for all mankind, in this or the like form:

*L*ORD, if it be thy gracious will, extend thy mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they may all receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O Lord, and bring them, and all

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of us, through the whole world, to true repentance, that we may all live righteously here, and in the end, be happy with thee hereafter, through Jesus Christ our Lord. Amen.

5. Then entertain yourself with reading and meditating upon some select portions of the holy scripture, until such time as the minister is ready to proceed with the public office. I need not here transcribe any particular texts, but will leave you to make choice of such as are most agreeable to you. If you should be at a loss, read the hundred and nineteenth psalm, where you will easily find proper matter enough to employ your devoutest thoughts, upon this occasion.

6. When the service is ended, and the congregation dismissed, depart to your home, or place of abode, and as soon as you have a convenient opportunity of retiring into some private place, first look back, and consider whether or no, in the performance of this holy office, you have behaved yourself in all things as you ought to have done; and if you find that you have been any way short, or defective therein, resolve to take a better care for the time to come.

7. And then conclude with this, or the like prayer:

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LORD, I desire to return my most humble and hearty thanks to thee, for all thy blessings, both spiritual and temporal, which thou hast vouchsafed to me. At this time, particularly, I praise and bless thy holy name, for that opportunity which thou hast this day given me of commemorating the death and passion of my blessed Redeemer, and also of partaking of his merits in the participation of that holy ordinance which he has appointed. Lord, pardon all the weaknesses and defects which I have been guilty of in the performance of that great duty. And I beseech thee assist me with thy grace, that in the whole course of my life I may ever be careful to fulfil and perform those vows and resolutions which I have made to thee, through Jesus Christ our Lord. Amen.

8. And, last of all, endeavor to remember what you have thought, and said, and done, before, and at the holy communion. That it may constantly restrain you from all manner of wickedness, upon the assault of any temptation, thus bethink yourself.

At such a time I received the holy communion, and then I seriously resolved, and solemnly promised to Almighty

mighty God, that I would heartily endeavor, in all points, to live like a christian. Shall I then, upon any account, cheat, lie, curse, swear, talk profanely, or obscenely, or do, or think, any manner of wickedness? No: God forbid! I have engaged myself to God to mend my life, and to be another sort of a man. And what can I expect, but wrath and indignation from him, if knowingly and wilfully I should violate those promises which I so deliberately and stedfastly made to him?

THE END.

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above is a copy of the original
and not a translation of the same.

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THE

S. E. A. M. A. N.'s

FAITHFUL COMPANION

FOR

the use of the S. E. A. M. A. N.'s
in the S. E. A. M. A. N.'s
and the S. E. A. M. A. N.'s

and the S. E. A. M. A. N.'s

OFFICE OF THE S. E. A. M. A. N.'s

ROYAL NAVY

and

T. R. A. Y. L. E. R. S.

and the S. E. A. M. A. N.'s

THE
S E A M A N's
FAITHFUL COMPANION.

BEING

*An ABSTRACT of religious and moral Advice addressed
to Masters of Ships, in the Merchant Service, their
Men and Apprentices.*

Also a few words to

OFFICERS *and* SEAMEN

in the

ROYAL NAVY.

with

P R A Y E R S

Suited to the Use of SEAMEN.

THE
1870
ONE A M A N'S
VALIANT COMPANION

BEING
A HISTORY OF THE
VALIANT COMPANION
AND THE
VALIANT COMPANION

OFFICERS OF THE
VALIANT COMPANION
AND THE
VALIANT COMPANION

ROYAL NAVY
AND THE
VALIANT COMPANION
AND THE
VALIANT COMPANION

INTRODUCTION.

THE good success of our maritime affairs being one of our principal concerns, as islanders, and as a commercial nation, nothing can more directly tend to this end, than the good behavior of our *seamen*. This would at once procure us the favor and protection of the great Sovereign of the whole earth, and the esteem and confidence of all foreign nations : whereas the misbehavior of too many of our mariners occasions great reproach. The best remedies against so great an evil, is to take more particular care of the good education, and religious instruction, of such as are designed for a sea-faring life ; and that constant prayers be used, and good government established in our merchant-ships, as well as ships of war.

Human Nature is corrupt and degenerate, and without diligent education and care, will bring forth nothing but wickedness. Where the name of the Great God is seldom mentioned, but in order to blaspheme it, can we wonder if great mischiefs abound ? It is religion alone that makes the world habitable ; without religion it would be as a wilderness of savage beasts, and an universal den of robbers.

To prevent such evils, our wealthy mer-
B
chants

chants and commanders at sea, seem particularly obligated to place out vagrant boys to such schools wherein they may be kept under strict government, brought up in good morals, and well instructed.

[This would be of great and general advantage. Such persons would become traffickers for the precious things of eternity, which will be the most advantageous improvement of their fortunes. However it may appear to some, in the flower of youth, or the sunshine of earthly felicity, the hour is hastening on when such good works will certainly be thought the most solid and intrinsic wealth.

T O

T O

SEAMEN of all Ranks.

My good Friends and Fellow Subjects,

YOU are men like me, but it is not so much in your way of life to think so seriously. If I had not your interest at heart, and loved and honored you, I should not be at the trouble of writing to you. You are, under God, the chief strength and defence of our nation, and the means of its wealth and commerce. Your way of business carries you abroad into all parts, where you converse with *Mahommedans*, *Heathens*, and *Infidels* of all sorts, as well as with *Christians* who differ much with us, I mean the *Papists*. Be assured, your good or ill behavior, either credits or reproaches our church and nation. Such as know not our heavenly bible, can have no other way to judge of our religion, but by the lives of such as profess it. And alas, how often has the great and venerable name of our Lord and Savior Jesus Christ been profaned, and his holy and blessed doctrine despised. It is lamentable to observe how many rather defy

B 2

than

than adore the great and terrible God, in whose hands their breath is, and without whose mercy they cannot live a moment here, and must perish hereafter.

Nothing in this world can be so much our interest, as to be prepared to meet death with comfort: and yet it is as true, that many not only overlook both their dangers and deliverances, but even offend and provoke God in the midst of them. How many have been heard to utter *oaths* in the midst of a storm; when, without the greatest mercy from God, they must have immediately perished! And how many have been seen disordered in drink, as soon as their danger was over! as if the odious vice of drunkenness were a proper offering of gratitude to the All-pure God. Will not the Almighty one day shew men the madness and folly of such proceedings? The serious thoughts of every one that deserves the name of *man*, must condemn such insensibleness, and the spirit of a *christian* trembles at the guilt of it.

I come as one that earnestly desires your present and eternal welfare; beseeching you, as you would be happy here or hereafter, that you would now live, as all reasonable persons know they ought to live, and as every one, at last, comes to wish they had lived; namely, that you would maintain the honor of *reasonable Beings*,
and

and the good conscience of *christians*: that you would demean yourselves as those who know that a holy, All-seeing God, is their governor and judge; and that his favor is their only happiness in both worlds.

You cannot but grant, that nothing can be more reasonable or desirable, than that you should possess a steady quietness and comfort within your own breasts, and that you be not reproached and condemned by your own selves. Can any thing in the world be so great and happy, as to attain a near and comfortable relation to *God*, and the firm hope of his *eternal kingdom*? Can any thing be more sweet, than the satisfaction of having done the will of him that made us? Or more noble, than the victory over our own corruptions, the snares of this world, and our infernal enemies? This is the divine work, and these the glorious advantages of our *blessed religion*. *St. Paul's* great concern was this; *And herein*, says he, *do I exercise myself, to have always a conscience void of offence towards God, and towards men* (a). And whoever prudently adjusts these two points, has a wall of brass about him: He fears nothing, but lives with honor, and dies in peace.

B 3

Before

(a) Acts xxiv. 16.

Before a voyage.

It is your special business, before a voyage, not only on account of the dangers, but because of the greater enjoyments of the *ordinances of God* at land, than at sea, and the better opportunities of advising with persons fit to assist you, to make your peace with God. It is a concern of infinite importance, and therefore ought to be done with the greatest care, and the best advice that we can possibly obtain. And it is of such unspeakable consequence it cannot, with safety, be delayed one moment. It is a wonder of mercy, that God, who is a *righteous avenger* of all wickedness, spares a wilful sinner one year, or one month : and therefore, if this book falls into the hands of such as have neglected their salvation many years, and gone on presumptuously in a continued course of disobedience to God, it behoves them to think seriously of the guilt and danger, and to set themselves, without delay, to secure the *one thing necessary*. For such can have no reasonable comfort, whilst exposed to the eternal wrath of the Almighty God ; and, were they not stupified, they could neither eat, nor drink, nor sleep with comfort, till they had some ground to hope, that the infinite Majesty of heaven is appeased.

Do all your worldly business as one who has a soul fixt on something higher and better than things on earth ; and never seek profit or pleasure in this world, by any such means as will endanger your interests in that which is to come. For, alas ! what a dreadful thing is it to live *as without God in the world* ? To have reason, but not to use it ? To have a conscience, and to oppress it, and make it our eternal enemy ? To have the offer of eternal bliss, and to neglect it, even to our everlasting destruction ? But this is the unhappy case of too many. Let us consider *three* things.

- I. The dreadful case of a sinful life.
- II. The possibility of obtaining pardon, and peace with God.
- III. The great danger of deferring it.

In the first place, take a serious view of the dreadful case of a sinful life ; where many sins have been committed, and each of them lies as a weight upon the conscience : and there appears no effectual repentance, but, on the contrary, a daily repetition of the same, and other provocations. In this case the man is not only at a distance from God, but in war against him. He is disaffected towards the government of God, deaf to his calls, and averse to his will and pleasure. This is the general

neral case of all wicked men, whose hearts are turned from God to sin and vanity ; and to die in such a state, would be their ruin to all eternity.

We may be easily convinced, that such as do not love God, nor desire to draw near to him, are unfit for heaven : And that such as have no likeness to God, nor acquaintance with him, are not his children, and have no inheritance in his kingdom. This demonstrates the necessity of obeying all the commandments and ordinances of God, which alone is capable of God's favor here and hereafter.

If a word against an *earthly prince* deserves temporal death, what less than eternal sufferings can an offence against the *Almighty Sovereign* of the world deserve ? Sin against him threw down angels from heaven, stript them of their glory, and loaded them with *chains of darknes*. Sin drove man out of *Paradise*, and brought *briers and barrenness* upon the earth. It has pulled down *showers of fire and brimstone*, to destroy several *cities* and their *inhabitants* ; it has destroyed one world already by an *universal flood* ; and the time is coming on, wherein the *heavens shall pass away*, and the *elements be melted down*. In short, it will put an end to this visible frame of things, and be an introduction to those *unquenchable flames*, wherein all ungodly persons will be for ever tormented.

In how sad a case is that person then, who has a vast load of sin upon his conscience, and is daily increasing the weight by new guilt ! How terrible will the sense of his sin be, when he comes to appear before that great and holy God, whom he has so often affronted ; and when he hears himself doomed to that inexpressible torture which can never be redressed. Hell is the place where God will shew the dreadfulnes of his wrath, and will make his power known in the punishment of his enemies. *What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels fitted for destruction ?* (b) As if it were said, God will at last shew, how miserable his Almighty power can make those who have long abused his mercies ; which is enough to make the ears of every one that hears it to tingle, and to fill every soul with horror that must consider this as his own case ; as it will indeed be every sinner's condition, without timely repentance.

Without a due sense of our *natural depravity* we shall not duly value our *spiritual physician*, the Lord Jesus Christ, nor rightly apply his remedies.

We have all done a multitude of ill things thro' the corruption of nature, and the power of ill custom, and are like to grow worse and worse, till we

(b) Rom. ix. 22.

we have filled up the measure of our sins unless we instantly apply ourselves to the fountain of mercy.

The possibility of obtaining pardon with our offended God is very obvious. For *God is by Jesus Christ reconciling the world to himself, not imputing their trespasses.* (c) And by this *one mediator betwixt God and man*, the salvation of the worst of sinners is effectually provided for, if they timely and effectually lay hold on the remedies that are set before them in the gospel. For we are there assured, that the Lord Jesus Christ *is able to save to the uttermost, those that come to God by him* (d). And he is as willing as he is able to save: for *whosoever comes to him, he will in no wise cast out* (e). Again, our Saviour says, *come unto me all ye that travel and are heavy laden, and I will refresh you* (f). So God loved the world, that he gave his only begotten son, to the end that all who believe in him (that is, believe in him so as to obey his laws) *should not perish, but have everlasting life* (g). *If any man sin, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sins* (h).

In these promises, the sum of the glad tidings of the gospel is comprehended; which is, that when a sinner becomes truly sensible of his corrupt and perishing estate, and perceives the suitableness, sufficiency,

(c) 2 Cor. v. 19.

(d) Heb. vii. 25.

(e) John vi. 37.

(f) Mat. xi. 28.

(g) John iii. 16.

(h) 1 John ii. 1.

ficiency, and readines of his Saviour, to supply all the good he wants, and to prevent the evil he fears; when in this persuasion, he truly applies and dedicates himself to God through his Son Jesus Christ, with an earnest desire and purpose to obey and observe his will; the Lord will receive such a person, and enrich him with his grace, mercy, and peace, here and for ever. Christ is anointed of God to be our *prophet*, *priest*, and *king*, to instruct us, both by his word and spirit, in the will of God, and to be a peace-offering for us; to train us up in the spiritual government of his gospel, so as to fit us for his eternal kingdom. And it is the vital property of true faith, to accept of this Savior, and to *trust* in him, and to *live* to him.

This is the substance of the christian faith, and of God's covenant of grace with men; and the only way to peace, with God.

By this time, you cannot but see the dismal case of such senseless sinners, who daily affront God, and have no regard to his holy will and laws; who do not apply themselves to the mediator betwixt God and man, and will not submit to the terms of peace which he proposes. This leads to the third particular.

The dreadful risk which sinners run.

The risk you run whilst you live in your sins, is plain to the apprehensions of every one. It is no less obvious, that you can have no rational comfort. Your God is offended, your conscience is armed against you, you have no true blessing in any thing you enjoy ; all your hopes, as well as enjoyments, will perish with this life, which hangs by a slender thread, subject to be cut by a thousand diseases and ten thousand accidents. How can you eat, or drink, or sleep with comfort, whilst you delay your repentance ?

Who can stand in the sight of an almighty Being when he is angry ? Are you not afraid lest he, who governs all things, should command fire from heaven to consume you ; or cause the deep to swallow you up ? How can you stand on the brink of a precipice without horror ? Or look seriously backward or forward without crying out for mercy, whilst it is yet the time of mercy, and there is ground for a rational Hope ? How can you but flee to some pious minister or friend, and intreat him to tell you *what you should do to be saved.*

The means of promoting a godly life.

The holy ordinances of God are appointed to propagate and advance a spiritual life, if you love your

your own soul, be serious and constant in improving all opportunities of hearing God's holy word, and of public and private prayers, and, in due time, in receiving the holy sacrament. The want of such advantages, sometimes attends soldiers and sailors ; but where you have them not, you are not answerable. Take care you do not cheat yourself, by vain and frivolous excuses, and instead of seeking the worship of God, fly from it. Assure yourself, that those means whereby God has promised to bestow his grace and mercy on such as duly apply for them, are of infinite advantage to us : and all wise and good people have ever chosen even *death*, or the utmost miseries of this life, rather than be deprived of those ways of recourse to God, and communion with him. Though formal and sensual people trifle with these pearls, and perhaps trample them under their feet ; coming but seldom to the public congregation, and then only in a vain and trifling manner ; it is far otherwise with such as are truly in earnest about their salvation. These are willing to sacrifice all their enjoyments in this world, rather than be deprived of such preparations for the world to come. And therefore as you desire salvation, lose no opportunity of enjoying God's public ordinances.

Set yourself, I beseech you, with full purpose of soul, to these ways of religion, in which lie the

peace, and happiness of man. And if you seek this happy State, as earnestly and as constantly as you do other things of less moment, you will not miss of it, through the mercy of God in our Lord Jesus Christ.

Fair and honest dealing.

Those who mean to make their peace with God, must deal uprightly with men. God is the lawgiver of those *six commandments* which relate to men, as well as those *four* which respect himself; and you must strictly keep both these tables entire, or, as St. James tells us, *you will be guilty of all* (i).

You must therefore punctually render to every one his due; and know assuredly that you cannot defraud any person whatsoever, be he christian or heathen, without a horrible breach upon your conscience. *Our loving our neighbour as ourselves*, is by St. James called the *royal Law* of our great master, (k) intimating, that if we do otherwise, we cast off the government, and deny the royalty of Christ. This is the ground of that incomparable christian law concerning mutual commerce and benevolence, *that we deal by every other person, as we would that they should deal by us*, if they were in our circumstances, and we in theirs (l). This is a ready rule for

(i) James ii. 10;

(k) James ii. 8;

(l) Matt; vii. 12,

for us in all our dealings with others, and will be of constant use: by this all deceit, over-reaching, unmercifulness, and unfaithfulness, are utterly condemned. And therefore, such as contract debts, and then transport themselves into foreign parts, to be out of the reach of the justice of our laws, will at last find an arrow sticking in their own breast: their own conscience, which will ever follow them, will some time or other remonstrate to them, that they *have not done to others, as they would have it done to themselves.*

This heavy guilt is contracted not only by such as find out base shifts to deprive any one of his right, but also by such as do not take care to set their affairs in such order, as may prevent all damage and loss to others on their account. It is therefore matter of conscience, as well as of prudence, that you make *your will* before you undertake a Voyage; and so order your affairs, that all your just debts may be in a way of being duly satisfied; and that any such estate as you may be a master of, may fall into such hands, as by the obligations of nature, and other engagements, it ought to be bequeathed to. This, in the language of the holy scripture, is *to set our house in order*: and many persons would make their sick beds more easy, if in their health, when they are best able, they took due care to dispatch it.

And whoever has made effectual provision as to these grand concerns, namely, as to the keeping a clear conscience towards God, and towards all the world, may undertake a voyage with great satisfaction, and be comfortable in all the dangers and crosses which may befall him in it.

Quarrels or Differences.

If there have been any differences or disgusts betwixt you and any other, do all that becomes a christian in order to peace and full reconciliation. In such a case, a true christian will not disdain to stoop even to such as ought in reason and duty to stoop to him. *Abraham*, who was much the elder, a greater person than *Lot*, and superior in relation, as being his uncle, condescended to make the first amicable motion to his nephew, in order to suppress the broils which arose among their servants, saying, *Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren* (m). And this is suitable to the gracious and condescending proceedings of God towards us vile and stubborn creatures. This was fully exemplified in the meek and humble life of our blessed Lord and Savior; and we cannot be his disciples, if we do not our utmost to deny the lusts,
and

(m) Gen. xii. 8.

and suppress the passions of our proud hearts. A christian must learn of him who was *meek and lowly in spirit*, and comply with his commands of *keeping peace with all men*.

Moderation in desires of gain.

Whatever you propose to yourself by your intended voyage, take care that you desire it not immoderately, because this tends to obstruct and abate the love of God, and your care to please him, and will be apt to put you upon irregular means to compass it.

Let me advise you not to depend absolutely upon future events, for all future things are uncertain, and all things below are subject to changes. It is equally foolish and presumptuous for any one to think within himself, I will go such and such a voyage, and shall then make such and such advantageous returns; without giving a decent check to such thoughts, by considering how soon the providence of God, and the mortality of our present state, may blot out the whole scheme which we have formed to ourselves. The poor carnal wretch, in the parable of our Lord, paid dear for his presumption; who, whilst he was dreaming of a long course of worldly pleasure and profit, was summoned before his judgment-seat (n). And the

words of St. James are an awful application of this, as we find them, *Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain : whereas ye know not what shall be on the morrow. For what is your life ? It is even a vapour, that appeareth for a little time, and then vanisheth away* (o). The habitual thought of this will be a happy preservative against the vanity of this present world.

When you have thus set your heart and affairs in order, you will do well to present yourself as a guest at the holy table of our Lord ; there acknowledging, with all possible thankfulness, his sacrifice for you, and his sovereignty over you ; avowing your faithful subjection to him, and endeavoring to do always that which is pleasing in his sight.

Cautions during the voyage, against the neglect of Prayer.

Supposing that you have parted with your native land, with such prudent preparation, and pious dispositions, as are before described : let me now seriously press a few things upon you, in order to your christian behavior in the voyage you undertake.

In the first place, labor by all proper means to keep up serious and fervent devotion through your whole

(o) James iv. 13, 14.

whole voyage, as through your whole life; and, as far as is practicable, keep to set seasons and hours for your prayers; but if this cannot be observed, you must be the more often in spiritual ejaculation, and do what you can to redeem time for your more solemn prayers. And though many of you have no cabin to retire to, yet you must not neglect to pray, but do as you can in your circumstances; and where it cannot be otherwise, be not ashamed to kneel down before company, with your face turned from them, to worship God. And if any mock you now, they will applaud you hereafter. For since all our mercies come from God, and prayer is an immediate recourse to him, and a certain way of deriving mercy from him, we are in the ready way to utter ruin, when we leave communion with God, and cease our prayers to him. For it is a manifest contempt of God, not to call upon him for his aid and succour. It does imply, that we think we can do well enough without him.

Every creature lives by God's power, and subsists by his goodness; but the dangers of the sea-faring person continually proclaims this to him. Every gust of wind, and every swelling wave, may serve to remind him of his God. Hence it is, that the sea was thought of old, an excellent nursery of devotion; and it is to the great reproach of the present

sent age, that there are so many seamen, who have not learnt that necessary lesson there.

You that go down to the sea in ships, that do business in great waters; you see the works of the Lord, and his wonders in the deep. You see how at God's command the stormy winds arise, which lifteth up the waves thereof: by which you are sometimes mounted up to heaven, and then sunk down again to the depths, to the fear and trouble of your soul, when it even makes you at your wits end. You perceive yourselves reeling to and fro, and staggering, by an unsteady motion, like a drunken man. In this dreadful case, the Psalmist says, men cry unto the Lord (p). Your hearts are harder than the rocks you fear, if they melt not into fervent devotion at such a time; and you are a wonder of ingratitude, if you forget such deliverances. For in the day, the stupenduous mountains of water, shew you the infinite greatness of God; and in the night, the heavens declare his glory; where every star is a lamp hung out to shew you his marvellous works. Wherever you are, the gracious presence and blessing of God is so necessary to your success, in whatever you propose to yourself, that it is altogether want of sense, as well as of piety, to neglect your prayers. We find that St. Paul would not eat a

bit

(p) Psal, cviii, 23, &c,

bit of bread, even in the hurry of a storm, till he had devoutly craved God's blessing; and his supplication to God, refreshed the spirits of all the company more than the bread which they took (q).

Duty of prayer addressed to commanders.

Here I cannot but address myself with all earnestness to such as are commanders of ships; pressing them in the name of the great and holy God, as they would obtain his help in time of need, or be blessed of him in this world, or the next, that they would maintain the pious solemnity of constant public prayer in their ships, according as the necessity of their affairs will admit: and that they would by proper encouragement, or by due expression of their displeasure towards those under them, who are negligent, engage as many of the ship's company as may be spared, to be present in a devout manner at the daily devotion. What a horrible and afflicting thought it is, that sometimes six or eight hundred christians shall be together in a ship many months, and never worship God together during the whole time. What a melancholy consideration is this, and what can be expected? You may be sure, the end God proposed in making any one man under the heavens, was to be glorified by him: and he is glorified even in our *sufferings*.

Indeed

(q) Acts xxvii. 35.

Indeed the neglect of prayer, tends so directly to abate the love and fear of God, and the just sense of duty to men, that it is no wonder if people thus neglected, turn brutish and ungovernable.

The want of devotion in our ships, is so common and so notorious, that by some it is not thought necessary. This is a great scandal to our country and nation, as well as our religion.

Let no profane person say, that he has known many prosperous voyages made without public prayer, and sometimes more prosperous than those that have been attended with it. There is a God of recompence above ; *this is not the state of retribution* ; but God is many times pleased to give such marks of his displeasure against wicked persons here, as are sufficient to shew, that he will call them to a full account hereafter. One cannot consider the habitual neglect of prayer in any person, family, or society, without making a mournful reflection upon the degeneracy of men. Are these the creatures which God made to enjoy communion with himself? Is this that noble creature MAN, that was *made after the image of God, in righteousness and holiness*? Ah! how sadly is he fallen! how dreadfully is he deformed! how unfit is *he* for heaven, that has no delight in God, or inclination to lift up his mind from the earth!

What

What is there of discouragement in the duty of prayer? There is no wearisome bodily labor in the discharge of it; nor is there any other exercise of religion, but what would be highly pleasant, were not men become so extremely degenerate. Surely God never *made* any reasonable creature thus *shy* of his company, and thus *averse* to his will. We see not any inferior being thus disgusted towards its chief good, nor thus negligent in pursuing its proper objects; but this very deed demonstrates the corruption of human nature.

The advantage of exercising the mind in the praise of God.

Hoping therefore, that you will constantly perform this noble and indispensable duty of prayer, I will remind you of the other branch of devotion, which consists in the *praise* of God. This is an angelical and heavenly duty: by contemplating God's infinite perfection in himself, and his unspeakable goodness and mercy to you, (which are the usual subjects of praise and thanksgiving) you will insensibly be engaged to love God. This will more and more increase your delight in your communion with him; which is the honor, the happiness, and perfection of man.

You know, that Jesus Christ is the only mediator, through whom our prayers and praises can ascend

tend unto God acceptably: some christian papists; pray to, and adore, saints, angels, and the virgin Mary; but all this is rank idolatry, let *them* call it by what name they please.

Observance of the Lord's-day.

Thus having excited and directed you to the noble and blessed duty of devotion, I pass on to another duty, which necessarily falls in with it, which is, the religious observance of the Lord's-day.

Wherever the sabbath is broken, a whole tide of wickedness will flow in at the breach. And as God hath *blessed this day and hallowed it*, so they *unbless* themselves who *profane* it. Now, methinks, except in stress of weather, in which the real work of necessity will not profane the day, a ship's company may observe the solemnity of this sacred day of our Lord with great decency and conveniency. They have a considerable congregation at a minute's call; and if there be no *chaplain* on board, the *commander* himself, or some other fit person, appointed by him, may celebrate the worship of God, and read a *sermon*, or part of some pious book, and sing psalms. The company on board is his *family* during the voyage; and as such, it behoves him to make due provision for their souls and bodies. And if he be worse than an infidel,

He that provides not *bodily food* for his family, to neglect their souls will be a double infidelity.

As God therefore has made a separation of this day to himself, I beseech you, for his sake, that you will distinguish it by peculiar acts of devotion and religion. Be as reserved and retired as you can upon this day : it is a happy fence against impiety.

Caution against profane swearing on board ships.

Keep strictly and conscientiously from profane *swearing* and *cursing* ; where this is indulged, there is an end of all reasonable pretence to religion. It is the most base and silly thing in the world, for such as own the being of a great and terrible God, to treat his name so irreverently as swearers do. What can we think of those thoughtless creatures, who seem to pray to God one hour, and openly defy him the next ? Who own, that they depend upon God for all the enjoyments and hopes of this life, and of that which is to come ; and yet provoke him to his face, and this in a matter of no concernment ? In their health and prosperity they treat him with wantonness ; but, in sickness and danger, they crouch and fall on their knees before him, and in tears entreat his mercy. *O my friends !* abhor this conduct with hatred and indignation. Honour God at all times, whatever fools and madmen do. God will

be found of such as seek and fear him, *but he abhors the trifling and deceitful man, and he will forever cast off such as forsake him.*

It would be a point of great piety and prudence, in such as have the command of ships, when they make their agreement with any sailor, or with any other person whom they intend to take with them in their voyage, that they make it a part of their contract, that they shall submit to such a forfeiture or penalty, whenever they *swear, curse, get drunk, or causelessly neglect publick prayers.* This would stop their mouths as to any complaint of hard usage, when they deliberately bring any such punishment upon themselves; and it would be a very righteous and commendable piece of discipline in the sight of God and all good men. It is very much in the power of the commander of a ship to suppress the open swearing and disorders of his ship's company.

As to *swearing*, there needs little more than the declared resolution, and good example, of the captain: by which several commanders of late, and more of old, have at once cured their ship's company of it. And since the religious zeal of a few worthy persons, (notwithstanding the great prevalence of this habit) by the blessing of God, gives a visible check to this vice, there is the greater likelihood of effecting it entirely, especially among those
who

who are continually under the captain's eye and command. Such commanders ought to consider, that those sins which they might have prevented by the just exercise of their authority, will at last be most justly charged to their account.

Caution against profane swearing in general.

Can any thing be more piercing to the heart of a christian, than to hear the multitude of horrid oaths and profane speeches which proceed out of the mouths of many people, without any *sense* of the *evil* they do, or *fear* of any thing they must *suffer* for so doing. To hear the *great and terrible name of God* polluted by *men*, which is adored by *angels*; and to consider how often that sacred name is profaned in *common discourse*, which we are not worthy once to mention in our *prayers*, is very horrible to all that have not lost the sense of a Supreme Being. To such I therefore apply myself, in the fear of God, and faithfulness of a friend, beseeching them to consider, with the reason that is common to man, the great danger of their case.

I. In the first place, it must appear to the sense of all mankind, most rash and foolish to provoke the wrath of an infinitely powerful Being, and that merely for the sake of a few needless and impertinent words. This is what no man dares do in cases of less danger. You dare not revile an officer

in his command ; no, nor rouse a sleeping lion when you are within the reach of his paws. And is the Almighty God to be provoked without fear ? Do you not read his *third commandment*, namely, *that he will not hold him guiltless that taketh his name in vain ?* That is, that he will certainly punish such as profane it. And you are every minute in danger of this : For God is a *righteous judge*, and will do as he hath said.

2. Your *baseness* and *ingratitude* is as great as your *danger* : for it is a most senseless thing not to respect that Almighty Being at one time which you at others adore. Is it not a ridiculous folly to fall on your knees to God one hour, and to profane his name the next ? One would not think that this could be done by any one that has any sense or consideration. It is shocking to the reason of man, that any one should not consider the God that made him, in whose hands his breath is, and by whom he will be made infinitely happy, or unspeakably miserable, to all eternity.

3. The damn'd in hell may be supposed to rave and swear, because they know that their chains of darkness are everlasting. But for man, who lives in the favor of God, and is visited with his love every moment ; for this favorite creature to set his mouth against the heavens, against a gracious, a patient,

tient, and bountiful God, is a sin which exceeds description.

4. And is not all this done, without so much as pleasing any one of your senses? It is a tasteless and a fruitless sin. It brings no pleasure to the palate, or gain to the purse; and it may even puzzle the profane person himself to tell us, *for what it is he sells his soul?* Indeed, he does not *sell* it at all in this case: he prodigally *gives away his soul*, without repentance, to the devil, and parts with a blessed eternity for *nothing*.

5. It is further to be considered, that the *tongue of man is his glory*, and human speech a sort of miracle in nature: that it is given to man that he might glorify God who gave it to him. And will you, *dare* you pervert the use of so divine a gift? Do but consider how wonderful a thing the speech of man is, which, by the little different motions of the tongue and lips, does plainly and distinctly pronounce millions of words. Now, to abuse such an excellent faculty, is much worse than to be wholly deprived of it; so that the swearer is viler than the very beasts; and the time may come, when he shall wish that he had been born dumb as they are; or that his lips had been perpetually closed, rather than to have opened them to his own confusion and condemnation.

6. It is a very unhappy circumstance of this sin, that the returns of it are so frequent. Though it is of so horrible a nature, and of such infinite guilt, yet it may be repeated many times in a minute; yea, we find some multiplying their oaths in the same breath. In many other gross sins it cannot be so: if a man be overcome with drink, there must be a considerable space of time e're he can be so again; or if he be given to profane the sacred day of our Lord, he cannot do it every day. But the *profane swearer* is ready for another oath almost before the sound of the first is out of our ears. Yea, some double and treble them in one sentence, even so as to confound the sense of what they say, by a horrid din of oaths. Ah! what a vast heap of these heinous sins lie at every common swearer's door! it would be apt to sink him almost to despair, if he could see the whole sum of them. And what a seared and senseless conscience has he, that feels not the weight!

7. Hereby you harden infidels against the christian religion. It cannot be expected that they should honor your God, when you do not honor him yourselves; or that any should embrace your religion, when you yourselves trample it under your feet. It is by such scandalous impieties as these, that our holy religion (the best and purest in itself) is become contemptible amongst heathens; and
that

that the blessed name of the Lord Jesus Christ, and his doctrine, are despised. But *wo unto them by whom these offences come*; such as never heard the name of Christ, will fare better in the last judgment, than such as know it, and profane it.

8. God himself testifies, that *his name is great among the heathen*, (r). And we find a heathen emperor making a decree, that *whosoever spake any thing amiss of Almighty God, should be cut in pieces, and his house made a dunghill*, (s). And it was the first maxim of a *heathen philosopher*, that *the highest veneration be always paid to God*. This indeed, is the sense of all mankind; and to think or act otherwise, is to confound the very order of nature. And therefore we seldom find any mention of the name of God in the holy scriptures, without some other word joined with it, to strike our minds with reverence: as the *holy name*, the *blessed name*, the *glorious name*, the *great and terrible name*. And the *Jews* and *Turks* have always treated it with profound veneration. So that it must be an inhuman senseless, and a diabolical fury, to contradict all natural and revealed religion, and all the sober sentiments of mankind, by polluting and profaning it.

9. How light and disproportionable is the punishment laid upon this crime! The scandalizing

(r) Mal, i, 11.

(s) Dan, iii, 29.

ing of a nobleman, or the defaming of a man of business and trade, is usually punished with the forfeiture of hundreds of pounds: happy were it, if the crime of common swearing were punishable by human laws, in a more strict and exemplary manner. If men were aware of the infinite glory and majesty of the Supreme Being, they would not mention his name without an *awful pause*.

10. Upon the whole: how is every lover of God, of man, and of the public good, bound in conscience to oppose this vile and enormous sin! to reprove it, to shame it, and in all fit circumstances to inform the magistrate of it, and to do their utmost to banish it from human society. For it must be observed, that it breaks the bounds of all that is sacred, civil, or decent; and it is a most high offence against God, and an affront to all that bear the name of Christ, who are by solemn vows obliged to resent and oppose it.

11. Lastly, where this direful sin prevails, it renders that place a sort of hell upon earth. God is greatly honored in the regions above. Angels and saints praise, love, admire, and adore him. The birds of the air sing forth the praise of their creator: and inanimate creatures observe the laws of their creation. But such wicked men not only affront the most high God, but perpetually do him dishonour.

Now

Now let me entreat all persons whatsoever, that have reason and self-love, that they fly the company of such persons, lest after a little partnership with them in their sin, they be for ever conjoined with them in their punishment.

If thou be wise, thou shalt be wise for thyself; but if thou scornewest, thou alone shalt bear it, (t).

Gaming.

I would advise you to shun all gaming. If I should only dissuade you from contentious, covetous, unseasonable, and immoderate gaming, I know it would appear more plausible, but then I fear it would not remedy the distemper. For the habit of gaming seldom knows moderation, or admits of limits or rules: It is attended with a multitude of mischiefs. It often occasions broils and quarrels, and sometimes bloodshed; it wastes time, consumes wealth, introduces sloth, inadvertency, and neglect of business; and what is still worse, it usually indisposes men for devotion, and all serious thought. It puzzles and perplexes their minds with such a bewitching sort of *restlessness* and *roving* after money, that they have scarce the command of themselves, or the mastership of their own faculties: and are therefore exposed to much evil by the inward disorder which it produces. Therefore
I would

(t) Prov. ix. 12.

I would earnestly persuade the person to whom I wish best, wholly to refrain. We do not stand in need of these pretended diversions. There is much more agreeable entertainment in honest and ingenious discourse, in pleasant and useful histories, or other diverting books; and likewise in more serious treatises in their season: and when we have opportunities, in *music*, or plays of exercise. And if we are at a loss to keep our hearts from wickedness, every kind of labor or study, is to be preferred to the dangerous amusement of gaming. It is hard to say, which it does most mischief to, *master* or *servant*.

The danger of intemperance.

Intemperance is a vice of that enmity to manhood, virtue, and all that is either honorable, pleasant, or decent, and so vile in the sight of God, that every man of just sense must abhor it, as much as he would the nature of an ape or a swine. The person that is overcome in *drink* can do no *good*, and may do *any ill*. He cannot speak or act without exposing himself to all that see him; so that his best friends are ashamed of him, whilst others deride him; and the best office that can be done for him, is to lay him somewhere out of the way to sleep, that he may no longer expose himself, and disturb others.

To shew honor to your religion as the best in the world.

Take good heed of your behavior before foreigners, that such as are strangers to the christian religion, may admire it by the good effects of it, which they behold in you; and that none be hardened against it by your ill behavior, of which, alas! there have been many sad instances. What a dreadful thing was it, that *Amurath* a Turk, should appeal to *Christ* himself against the perfidiousness of *Uladislaus* a christian! and how can we bear it, that the sober *Bannians*, who are *heathens*, should reproach *christians* with their want of the fear of God. Many other infidels abroad, complain of the intolerable immoralities of such as profess the purest, the best, and indeed the only divine religion in the world, *that is the christian*. For as sure as the sun out-shines the stars, the *christian religion* has better rules, greater helps, vaster promises, and brighter examples, than any other profession in the world, and is therefore better fitted to reform our manners: and on this account, far greater woes will come upon us, than upon others, if we do not *so make our light to shine before men, that they may glorify our father which is in heaven*. Our sins will be greater than others, on these accounts, and we shall justly fall under a greater condemnation.

To

To exercise strict justice towards strangers.

Beware of injustice towards strangers: for if you defraud them by any lie, deceit, or force, God will do them right, as the apostle reminds us, *That no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such*, (u). And besides, to be untrue and unfair in your dealings with foreigners, is as wrong in policy, as religion: for, hereby you discourage their commerce with you, and drive them from you, as from a common enemy. And do not think within yourself, that you shall never be called in question for the ill you do in a strange land, so remote from the place of your abode; or that it is uncertain whether you shall ever trade into that part of the world again; or if you do, that it is a thousand to one whether you shall have dealings with the same person again: be sure the injured person will loudly proclaim your fraud, and make it the worse for all that are of your country or religion. Besides, God, who is the father of all men living, can make his curses follow you wherever you go; and he will plead the cause of the oppressed, and one way or other, *avenge him duly of his adversary*.

The duty of good offices to our dying friends.

Acquit your conscience with all possible strictness, in any trust that is committed to you by your dying

(u) 1 Theff. iv. 6.

ing brethren. If any of the ship's company is seized by death, at a distance from his wife, children, or other relations, and commits his goods and concerns to your trust in their behalf, it is a most base, a most wretched, and cursed thing, to embezzle the least part of this solemn bequest, and to be at once unfaithful both to the living and to the dead. And it is a just provocation to God, to put you and yours into the very same circumstances. So that even when any one dies on board without a will or any account of his goods, and has not time or strength to make any mention of them; yet every one who has any thing of his in his possession, is a *Trustee* in the sight of God; and his conscience (if he be not utterly hardened) will tell him, *that he ought to do in this case as he desireth to be dealt with in the like*; and that God is a peculiar advocate for the *fatherless* and the *widow*; and if *they cry at all unto him, he will avenge their wrong*. The law of the christians is not less moral than that of the jews, and what does this say? *Ye shall not afflict any widow, or fatherless child; for if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your children fatherless*, (x). Let not therefore one farthing of such unjust

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(x) Exod. xxii, 23.

gains come into your pocket, lest it prove a canker to that which you have *justly* gotten; and a burden upon your conscience, whenever you reflect upon it. It is a peculiar happiness and pleasure to have an opportunity of assisting the absent, who cannot assist themselves, and especially the *widow* and the *orphan*. On the contrary, there is something in all such unjust dealing so horrible, it is enough to tie up our hands from the least meddling in so heinous a transgression. For, if you *repent* of it, you must restore it again to the owner or his heirs; and if you *do not repent* of it, you cannot escape eternal sufferings for it.

The duty of providing in the best manner we can for our family.

Make due provision for your families and relations. It is a *public* and a *continued* reproach to any one, to starve his family, by a profuse indulgence of his *lusts* or *vanity*. St. Paul banishes such out of the society of *christian* people, and thinks the company of infidels too good for them who *neglect to provide for their own household*, and such as depend upon them. Indeed, the birds of the air, and the beasts of the field, take all possible care of this; and the very *sea-monsters stretch out their breasts to their young*, (y). If your condition be such; that

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(y) Lam. iv. 3.

you have no family, nor any poor relations who need your help, yet frugality, diligence, and a sober concern for your temporal estate, is always the duty of a *christian*, that he may be in a fitter condition to *give*, than to *receive*.

Charity and christian love the bond of society among all christians.

Maintain true christian love and peace among yourselves. Love and respect your commanders and officers, according to their station: help and succour one another. All of you together are as one compact body, and every one ought to be treated with tender regard. What a pleasant thing would many voyages be, if the ship's company, were of a truly christian spirit and behavior. The *officers* would treat those under them with kindness and humanity; and seamen obey *them* with readiness and chearfulness, and always adventure *their* lives for their sakes. All people would admire and bless them, *joying and beholding their order*; and the *God of love and peace* would be with them. But where it is otherwise, there is little comfort, and no blessing from God.

The obligation of justice to all Princes and States.

When you come to any port, let nothing induce you to defraud the government of its just customs.

Render unto Caesar the things that are Caesar's, (2). And though many people think it a light matter to defraud the public, yet surely the crime is greater, where a whole nation is injured, than where it only affects a single person. It is amazing indeed, to consider, how men professing the religion of *Christ*, can be guilty of fraud: nor is it less astonishing, that the same degree of ignominy is not annexed to acts of injustice of this kind, as in any theft towards private persons!

These are all things of very great concernment to you, and if you take due care to put them in practice, the *peace of God* will fill and cheer your hearts, and his blessing will be with you, in your going out and coming in. Nothing will befall you, but what will certainly turn to your good, either *in itself*, or in its *consequences*; which is sufficient to make any condition upon earth joyful and happy.

Behavior after a voyage.

Supposing the good providence of God has led you safely through all the dangers of your voyage, and brought you with joy to the sight of your native land, and the comforts which attend it: you should certainly behave yourself in a truly christian manner in these happy circumstances.

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In the first place, delay not to render unfeigned thanks to God, who has been your guardian in all your difficulties, your deliverer in time of danger, your preserver day and night, and your continual benefactor. *Maimonides*, a learned jew, tells us, that the jews took such notice of the various persons whose afflictions and deliverances are represented in the cviith *Psalms*, that it became an order in their church, that these four kind of persons should give public thanks to God in the congregation: namely, the *sick*, when he is healed; the *prisoner*, when he is released; the *traveller*, when he comes to his journey's end; and the *seaman*, when he comes safe to land. And this was to be done solemnly before a public assembly, where at least ten of the *elders* were present. This they inferred from ver. 32. where it is said, *Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.* This was a very pious order, worthy of perpetual observance. If it is natural to a sensible person to pray to God, when he is in danger, is it not as reasonable and decent that he should praise him when he obtains deliverance? And here the *seaman* has as great reason as any one, to present his hearty thanks and praise to God for his mercies.

A prosperous voyage is a marvellous scene of God's goodness, a goodness vaster than the ocean

he sails upon; by which he is supported under many great occurrences, and delivered in all dangers. Is not the preservation of the mariner's health in different climates a mercy? What a display of God's providence is it, that he makes the same wind to answer the ends of so many particular persons, though bound to various ports? How watchful is the great preserver of men, who defends them from rocks, shelves, banks and sands, and preserves a little reeling vessel amidst the mountainous swelling of the foaming ocean! But who but seamen themselves can tell us God's goodness which they have experienced? From whom have we many surprising accounts of their ships being preserved, and of ship's companies saved by means no less amazing, but by *seamen*? Let all these proofs of God's gracious providence constrain you, to exalt your heart with thankfulness to him, who usually encourages our gratitude for one mercy, by a multitude of others.

Remember the *goodness* of God, it will enliven your discourses abroad and at home, and give warmth to your affections and thankfulness to the gracious preserver of men.

Moderation in mirth recommended.

Beware of all intemperance in your rejoicing with your friends, and in your mutual entertainments.

ments. Our joy is more apt to put us off our guard than our sorrow; and we had need to *double our watch* in any unusual joyfulness, lest it prove a snare to us. Take good heed therefore, that you do not *drink* too freely with your friends who congratulate your safe arrival. It is more unseemly and odious in the sight of God, to see such as are preserved by his goodness, wallowing in the beastly vice of drunkenness; than it would be to a prince, for one that has been peculiarly favored by him, to do any thing offensive in his presence. And remember, it is a very barbarous sort of kindness in your friends, to rob you of your health, your reason, and the peace of your conscience, or (as one well expresses it in his penitential sorrows on this account) *to receive you men, and to send you away beasts*; or dismiss you in a condition, in which you are utterly unable to provide for your own safety: some have been thus exposed to *fatal mischiefs*, and some to an *untimely death*, and a *wretched eternity*. These are things which ought to strike such persons as have been the unhappy occasion of them, with sorrow: and therefore every wise man will be strictly careful to preserve his own and his friend's sobriety and temperance, since the mischiefs of the contrary cannot be expressed.

The obligation to pay all the customs due at home.

It is amazing to consider, how men professing the religion of Christ, can be guilty of any fraud: and it is a disgrace to common honesty that the same mark of infamy is not annexed to those who cheat the king of his duties, as to any *private theft*; indeed, the theft is *private*, with regard to individuals, and many deserve to be hanged, who figure high in consequence of such ill-gotten riches.

Let me dissuade you from all unlawful ways of depriving the king of his just tribute and customs imposed by law on your merchandise. By this government is supported; and in so doing, our Savior is obeyed, who requires us to *render tribute to whom tribute is due, custom to whom custom.*

*To make an offering of charity, though ever so small,
on return home.*

Remember the *poor*, as God has prospered you, especially if there be any that are related to you in that condition. If a *jew* had received a signal mercy, his thankful acknowledgment of it to God would have cost him considerably, in the oblation which the Law of *Moses* required. God has abolished those costly services, but has instituted other sacrifices in their room; the apostle tells us, *To do good,*

good, and to communicate, forget not ; for with such sacrifices God is well pleased, (a). This is a sort of spiritual incense, which ascends with a sweet favor before our gracious and merciful God. In such distributions, consider the household of faith, that is pious and sober people, before others ; and such as are known to you, and of your neighborhood, before uncertain vagrants. To some, a bible, or a good book, will be a great charity.

The duties of a religious life at home.

Being returned home, you set down for a longer or shorter time, in a state of greater tranquility. Live to the praise of God all your days. Let your whole life demonstrate your love and thankfulness to him, and you cannot do amiss. Let your lips praise him, and never profane his name. Acknowledge him in all your ways, and let your souls continually delight in his laws, his worship, and his ordinances. How reasonable is this ! How vile and base the contrary ! It is the most fit and comely thing to glorify God, *in whose hands our breath is, and whose are all our ways.*

The vilest and most execrable thing is, to treat infinite love with scorn, and infinite majesty with disrespect. Every reasonable creature ought to suffer any misfortune, rather than act contrary to the will

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(a) Heb. xiii. 16,

of him who gave him his being, and all the comforts and hopes of it.

If any one should say within himself, these rules are too great a burden : I answer, How can you know what it is, till you make the experiment ? We are all *happy* in proportion as we act up to the dictates of our reason. And can it be a burden to any creature to live up to his own nature ? Can you imagine, that you should find greater joy in the life of a *beast*, if you could degenerate into one, than in the life, and blessed hope of a *man*, and a *christian* ? This is so absurd and wretched a thought, that all *mankind* rise up and condemn it with indignation. We must therefore account God's laws our honor and advancement, for they really are so ; and in proportion as we live up to them, we have peace and comfort within our own breasts, and a general respect and esteem with the better part of the world.

To live by the rules of our blessed religion, tends to produce the most pleasant and delightful sort of life. It is a walking with God ; it is a noble exercise of love towards the greatest and best of Beings, and a daily progress towards the perfection of our nature, and the kingdom of God, where will be compleat happiness, joy, and triumph for ever. The very thought of this is enough to revive a good man, under all the hardships of this present world,

world. This blessed hope is enough to make you undaunted in danger, easy in affliction, chearful in the meanest condition, happy in death, and blessed to eternity.

If it should be said, that he that lives thus in fear of offending God, would be scoffed and laughed at : I reply, that the scoffs of ill people can do us no hurt, and certainly should not turn us out of the way of eternal life. It will not be long e're you will see such vain laughter turned into bitter weeping. And you must grant that we can better bear the scoffs of men a little while, than the wrath of an Almighty God, for ever. — Wherefore be courageous for your dear Lord and Master, who beholds and records all your actions, thoughts, and words, and will reward your faithful services with everlasting glory and happiness.

*Obedience to masters strictly required by the laws of
Christ.*

Thus far what I have said may be understood to extend in common to both *master* and *seamen*. The latter have their families, their friends, and sometimes their little traffic; some are in capacities above the common level. Every seaman who learns navigation has a chance of promotion, and *all* of them may live decently and comfortably.

This

This is certain, that whether by *sea* or *land*, the gospel requires of us to live *soberly, righteously, and godly in this present world*, so that you are obliged to demean yourselves respectfully and submissively towards your superiors, and to avoid all unjust murmurings; not only because the well-being of society depends upon it, but because it is the command of your God. The fifth commandment requires you to *honor your father and mother, that your days may be long in the land which the Lord your God giveth you* : but this honor is not to be restrained to your natural parents alone; for all interpreters are agreed, that we are obliged not only to honor them, but also the KING, and all that are put in authority under him, by *submitting ourselves*, as our church catechism expresses it, *to all our governors, spiritual pastors, and masters; and by ordering ourselves lowly and reverently to all our betters*; and as the providence of God has placed many in the station of common sailors, they should seriously attend to the advice given by St. Peter, (b) *servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward: for this is thank-worthy, if a man, for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be luffed for your faults, ye shall take it patiently? But if when ye do*

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(b) 1 Pct. ii, 18, 19, 20.

well and suffer for it, ye take it patiently, this is acceptable with God.

And this duty of a peaceable and quiet submission to your commanders, is more incumbent on you, than on most others. As by your station and way of life, you are frequently forced into the company and conversation of heathens, that know not our blessed Lord and Saviour; so by a breach of this duty, you bring a reproach and scandal on our holy religion, and possess them with prejudices against it, and against our nation.

I mention this as a circumstance which ought to put you on your guard as a *good subject*, as well as a *christian*: and it may be presumed, after what you have here read, that you will be truly careful of your life and manners for the time to come.

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A PARTICULAR
ADDRESS
 TO THE
OFFICERS and SEAMEN
 IN THE
ROYAL NAVY.

EVERY thing which has been said in these pages to masters and seamen in the *merchants service*, is applicable to *officers* and *seamen* in the *king's service*, with respect to religious and moral duties. But, since the *British* nation excels all others in the strength and glory of its naval power, it is the more to be lamented when *British* seamen, especially in the service of so good a KING, are found wanting in the principles and practice of religion and virtue ; which are the best equipment, as well as the noblest accomplishment of men. Indeed, the want of this renders all earthly glory vain. Offences against the Great God of All, will enfeeble all human strength, and tarnish the brightest glory.

For it is not in the power of the greatest armies

or fleets, unblessed by God, to make us safe and happy. *Except the Lord keeps the city, (said a very great general) the watchmen waketh but in vain (a).* And it may with as great reason be applied to an open nation as to a fenced city; that except the Lord vouchsafes to be its keeper, the seaman and the soldier will watch and war in vain.

It is manifestly the first principle both of civil and martial policy, that all possible endeavors be applied, to secure the favor of *Almighty God*, who is the *king of nations*, the absolute commander of all forces, and the sole governor of the world.

Now it hath pleased God to declare to all nations, in his holy oracles, on what terms he will be their covenant ally and defender; and, if they act contrary thereto, their enemy and their terror; namely, *That he will be with them, whilst they be with him; and if they seek him, he will be found of them. But if they forsake (or neglect) him, he will forsake them (b).* And it is contrary to the common reason of men, as well as to the declarations of the will of God, to imagine that God will honor those who despise him, or that he will fight for those that fight against him.

Thus your good behavior, gentlemen, is the great concern of the whole nation: and the public welfare, as well as that of your *own souls*, ought

(a) Psal. cxxvii. 1.

(b) 2 Chron. xxiv. 20. Jer. xviii. 7.

to constrain you to the devout worship of God, and a serious regard to all his commandments. You are those who guard our *wooden walls*, and garrison our *floating castles*; and you seldom miscarry in your post.

With what earnest affection therefore ought each of you to pray to God daily for his blessing? With what religious care ought you to watch over yourselves, that no profane speech or immoral behavior offend his infinite majesty?

As for us, in whose defence you venture your lives; we shall not cease to beseech almighty God, to guide all your motions by the honorable and blessed rules of wisdom and virtue.

Let no voice of profane swearing or obscene speech be heard among you: let no excess of *liquor* or *passion* betray you to any indecency or enormity. On the contrary, let a noble zeal for God, and the true love of your religion, your sovereign, and your country, spirit up your minds and hearts to all brave and becoming actions.

Let his *majesty's excellent proclamation* and pious orders concerning the regulation of his seamen, be impartially put in execution by his *officers*; and be punctually observed by all persons concerned therein, whether commanding or under command.

Let each of his majesty's ships of war be so regularly and peaceably ordered, that it may appear

to

to be a school of good discipline, and a nursery of virtuous as well as valiant men; to the glory of almighty God, and the honor of our holy religion, the *satisfaction* of our gracious King, and the *renewal* as well as safety of our nation. Thus will our good God, with honor to his holy name, appear for you; and make both his winds and seas to serve your interests, and to fight for you, to the confusion of your enemies.

To this end, *consider* that as you have no reasonable comfort in your own minds, in any dispensation of God's providence, without the solid grounds of his favor; this will embolden you in all dangers, support you under all difficulties, and give you satisfaction in all events.

Consider also, how highly reasonable and becoming every thing is, that our blessed religion requires at our hands. For the whole amount of it is, that we deport ourselves as becomes reasonable Beings, that are *created and redeemed, preserved and governed by God*: who both gives us the aids of his grace to do his will, and will reward us eternally for so doing.

This is so reasonable, that if you act contrary to it, your own conscience must condemn and upbraid you; and you can find no ease nor quiet there, except it be through infatuation and hardness of heart.

Fear

Fear God, and keep his commandments; for this is the whole duty and interest of man: this will make you happy in life and death, and to eternity.

It cannot but be your greatest honor, comfort and advantage, to serve the greatest and best of all Beings, the supreme Lord and judge of all, who is able to save or destroy for ever. On the contrary, such inconceivable majesty cannot be provoked, or so much as neglected by us, but to our eternal loss and confusion. We must therefore live by these maxims, or we shall rue it for ever.

I speak as to those that have the power of forethought and deliberation: and I would remind such as overlook these concerns at the present, that they will assuredly look back upon them with unspeakable regret hereafter.

May you all, in this your day, *know* and *follow* the things which make for your peace with God; and the comfort of your immortal souls, before they are hid from your eyes. And may God grant you his grace, and bless you with all desirable victory and success!

P R A Y -

P R A Y E R S.

1. *A Seaman's prayer for trust in God in time of war.*

O Lord God of Hosts, look down from thy glory on me a miserable sinner ! Forgive I beseech thee, the offences of my past life, and inspire me with resolution to discharge my duty, and to face death without terror. Give me thy grace that I may triumph over my most dangerous enemies, sin and satan, and worship thee with my whole heart. In the evening, and in the morning I praise thee, and in the night-watch, when the pavilion of darkness is spread around, and the stormy billows rise, I will calmly repose my trust in thy loving kindness and mercy. Give me comfort in life, and in thy good time let me die the death of the righteous. This I beg in the name and through the mediation of Jesus Christ my Saviour and Redeemer, in whose blessed name and words, I further call upon thee, *Our Father, &c.*

2. *For the same.*

O Eternal God, the almighty protector of kings, and the defender of thy faithful people ; shower down thy blessings on my king and fellow-subjects, guard and protect my officers and

all the crew of this ship: vanquish our foes O Lord, and scatter those that delight in war. Confound the council of all the disturbers of mankind, and those who meditate evil against my country.

Strengthen our arms to execute thy vengeance, that our enemies may flee before us, and all the world see thy power, and adore thy holy name! This I beg through the merits of my only Mediator and Redeemer Jesus Christ. *Amen.*

3. *A Seaman's prayer to be used before a voyage.*

O Almighty God, the only disposer of the affairs of men, be pleased to prosper me in my intended voyage, and to carry me and all that sail with me, in safety. Pardon my sins, and preserve my soul from all defilement, that neither the examples nor enticements of others, nor the temptations offered in strange lands, may destroy my integrity, or cause me to forget thee. Keep me, O Lord, for ever in thy favor, and so moderate my affections toward the things of this world, that I may never do any unjust or unlawful action. Give me thy blessing, O Lord, in whatsoever I shall justly undertake; and grant me patience and contentment under all losses and disappointments. Preserve me and all my relations, and make us to behold each other's face again with joy; and fit us
for

for a state of uninterrupted enjoyment above,
through Jesus Christ our hope; in whose holy
name and words I conclude my imperfect prayer.
Our Father, &c.

4. *A prayer to be used at sea.*

O Invisible and Omnipresent God! the Almighty creator, and absolute governor of the world! thou holdest the winds in thy hands, and givest laws to the sea. My dependance is on thee, from whom cometh my present safety, and my eternal salvation. I have often indulged my sinful lusts, and wrathful passions, contrary to my vows and covenants made with thee, and thy word revealed to us.

I beseech thee, for Christ's sake, be merciful unto me, pardon my sins, and let not thy wrath cut me off in my pollution.

Vouchsafe, O Lord, to keep me by thy grace, from the sins to which I am daily exposed; and let thy good providence preserve me from the dangers wherewith I am encompassed.

We behold thy mighty wonders in the deep: give us grace to adore thy wisdom and thy power. And grant that my lips may never profanely utter thy great and glorious name, nor ever curse men, who are made after thine image and likeness.

Mortify

Mortify all sinful lusts and passions in me; and so confirm my feeble and defective soul in christian holiness and integrity, that I may never dishonor my profession, by any sin or wickedness. Make thy gospel to shine with such lustre in the lives of all that profess it, that all nations may admire and embrace it. And grant that I may approve myself so faithful in my christian stewardship, that I may at last give up my account with joy. This I beg for Jesus Christ his sake. *Amen.*

5. *For the same.*

O Lord of mercy, teach us to consider, how soon this sea might be a common grave to us all. How soon we may be swallowed up in the deep, and waisted into our endless and unchangeable state. But thy providence is a sure defence. Vouchsafe it to me, and to all that sail with me, and carry us in safety to the place of our habitation, and preserve all our relations and friends, that we may behold each other's faces again with comfort.

Fit us all for that place of rest which thou hast promised to thy faithful servants; and give us thy grace to prepare us for that eternal inheritance amongst thy saints; through Jesus Christ our Lord and Savior; in whose holy name and words I farther pray *Our Father, &c.*

6. *In a Storm.*

O Lord, Father of mercies, and God of all power and might ! who commandest the winds and the seas and they obey thee. We thy afflicted creatures, send up our cry unto thee in our distress. O let the voice of our prayers, and not the cry of our sins, come before thee : hear, we pray thee, the intercession, of thy Son for sinners, and for his sake send us relief.

There is no power but thine to help us. Lord save us, or we perish. Manifest the greatness of thy power in the dark and deep calamity where-with we are distressed. The winds and waters know thy voice ; and though they now rage, thy almighty power can calm them. O Lord, arise for our help, that we may live to speak of thy mercy and tell of all thy wondrous works.

Give us grace that we may never forget nor abuse thy mercy, but incline our hearts that we may live holy, righteous, and sober lives, to thy praise, O God, through Jesus Christ our only Mediator and Advocate. *Amen. Amen.*

7. *A thanksgiving after a Storm.*

O Lord, thou great preserver of men, we humbly present unto thee all possible gratitude and praise for thy merciful deliverance in our late distress.

distress. We were as men cut off from the living, and all our earthly hopes withered away ; but thy hand, O God, wrought our deliverance from the jaws of death. Enable us to consider the end of thy patience and bounty towards us, and make thy present mercy an inviolable band of our future obedience to thee, and an earnest of thine everlasting mercy to us, through Jesus Christ our blessed Lord and Savior. *Amen.*

8. *A thanksgiving when safely arrived at any Port.*

O Merciful father of mankind, by whose providence I am brought in safety to my desired haven : I humbly ascribe my preservation and success to thy conduct and blessing. It is not in the power of man to preserve himself, or to prosper his best endeavors ; but it is by thy goodness that we live, and hope for future blessings. O Lord, give me thy grace, that as I live *by* thee, I may live *to* thee, and never more dishonor thy name, or abuse thy mercy ; let my continual praise ascend to thee, that my life on earth may be an introduction to that state of perfect bliss and glory above, where angels and saints praise thy glorious name for ever, through Jesus Christ our Lord. *Amen.*

9. *For the Morning.*

O *Merciful God, the mighty guardian and protector of mankind, who hast safely brought me to the beginning of this day: continue thy favor to me! Ponder my words O Lord, and consider my meditation: I am going into a world surrounded by snares, and beset with temptations: let my remembrance of thy wonders of old, and the repeated mercies which thou hast shewn to me, keep my gratitude in all its vigor, and the hopes of thy future favor, add strength to my vigilance and care. O guard my heart, and keep the door of my lips, that I may never trespass on thy righteous laws. This I beg for the sake of thy dear Son Jesus Christ our Saviour. Amen.*

10. *For the Evening.*

O *Lord God Almighty, who by thy provident care hast conducted me in safety to the conclusion of this day; forgive the offences which I have been guilty of against thee, whether in thought, or word, or by any action unworthy my character as a christian, that I may retire to rest in humble confidence of thy protection. Let this return of the hour of sleep remind me of the shortness of life, and teach me what it is to die! — Thus kneeling in thy awful presence, I offer up the sacrifice of my heart:*

G

accept

accept it, O Lord, as my *evening oblation*, and hearken unto my unfeigned prayer ! Banish from me all *evil desires*, that my own will may not conspire to my ruin. *Protect* me I beseech thee from all the perils of this night. Be thou my guard and my *defence*, and finally receive me into thy *eternal rest*, for *Jesus Christ his sake*. Amen.

II. For Chastity.

O Lord God of heaven, have mercy on thy sinful creature, who offereth up his prayers unto thee. Let not lust pervert my heart, nor any temptation turn mine eyes from heaven. Purify my affections, and renew a right spirit within me. Wash me from my sins, and cleanse me from my offences, that my body may be a fit habitation for my immortal soul. — Guard every avenue to my heart, and give me strength to drive all wicked thoughts from me, that religion may become my delight, and obedience to thy laws my comfort. Send me thy helping grace O merciful God, for the sake of the spotless soul of thy beloved son, that no bad example may shake my purpose, no wiles of satan ensnare, no foolish fancy delude me into sin ! But so guide my steps, and arm me with resolution, that I may persevere unto the end, and triumph over death and the grave. Accept this my
prayer

prayer O merciful God, through the mediation of thy dear Son, who died to redeem the world! *Amen.*

12. *For the same.*

O Lord Almighty! I beseech thee, give me so true a sense of my condition, that I may heartily repent of my sins. My transgressions testify against me; O let my heart bleed with contrition! Cast me not away from thy presence, nor hide thy face in displeasure: but in thy wonderful mercy, blot out the remembrance of my iniquities; and so arm me with hope, and faith, and resolution, that I may be continually watchful of my corrupt affections, and rather die than offend Thee, O thou tender father of mankind! Thus humbly kneeling before thy throne, I beseech thee to accept this my imperfect prayer, for the sake of my Blessed Lord and Saviour Jesus Christ. *Amen.*

13. *For meekness and purity of heart.*

O Father Almighty! Have mercy on me a miserable sinner! I beseech thee humble my soul in thy presence! Remove from me all proud looks, and turn away from me a haughty mind! Let no vain hopes deceive, nor evil desires pervert my heart; and give me not over unto an impudent mind. Leave me not to the council of sinners, and let me not fall into their snares: But set a scourge over my thoughts,

that the *discipline of wisdom* may rule my heart, and *meekness of spirit* give rest unto my soul. Let a habit of *temperance* restrain my *appetites*, that neither the *greediness of the belly*, nor the *lust of the flesh* may prevail against me. Pardon my ignorance and infirmities, and teach me to serve thee in true *faithfulness*, and *sincerity of heart*. This I beg, O Lord of mercy, for the sake of the meek and blessed Redeemer of the world. *Amen.*

14. *For well doing.*

ASSIST me O gracious Father, in all my doings, and further me with thy continual help, that in all my works begun, continued, and ended, I may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ my Redeemer. *Amen.*

15. *For assistance under the wants and infirmities of life.*

ALmighty God, the fountain of wisdom, who knowest all my wants and necessities before I ask, and my ignorance in asking, I beseech thee to have compassion on my infirmities; and those things which for my unworthiness I dare not, and for my blindness I cannot ask, vouchsafe to give me for the worthiness of thy dear son Jesus Christ my Redeemer. *Amen.*

16. *For*

16. *For the same.*

ALMIGHTY God, who hast promised to hear the petitions of all those who implore thy mercy in the name of Christ, I beseech thee mercifully incline thine ears unto me, who now make my prayers and supplications unto thee: and grant that those things which I faithfully ask according to thy will, I may effectually obtain to the relief of my necessities, and to the setting forth of thy glory, through Jesus Christ my Redeemer. *Amen.*

17. *For mercy and protection.*

O Almighty Lord, and everlasting God, vouchsafe I beseech thee, to direct, sanctify, and govern both my heart and body in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection both here and ever, I may be preserved in body and soul, through my Lord and Saviour Jesus Christ. *Amen.*

18. *On praise and supplication.*

GLORY be unto thee, O God most high, in earth, peace, and charity, and love, towards mankind. O thou that takest away the sins of the world have mercy on me, and receive my prayer. O Lord almighty, father of angels and men, with

angels and archangels, and with all the company of heaven, I praise and magnify thy name, O holy, holy, Lord God of Hosts, who fillest heaven and earth with thy glory. O blessed Saviour, who didst overcome the sharpness of death, and redeemedst me with thy precious blood, let thy mercy lighten upon me, and my confidence be in thee: and so inspire me with humble trust, that I may be numbered with thy saints in glory everlasting. This I beg O Father of mercy, for the sake of the same Jesus Christ my Redeemer. *Amen.*

19. *For Officers and Men when on expeditions in time of war.*

O Almighty Lord, and Father of the children of men, whose providence reigns over all, I beseech thee grant to all the commanders who go forth to battle, in the service of this nation, such a measure of thy heavenly benediction, that their councils may be directed with *wisdom* and *fortitude*! Make them *secret* and *vigilant* in all their *designs*; *manly* and *intrepid* in *execution*. Give thine angels charge over us, who act under them, and protect us *all*, with thy power and mercy, against the rigor of the seasons, and the complicated distresses of war. I beseech thee bring us home with *honor* to the nation; *contentment* to the KING, and satisfaction to the

the state; that the end of our *expeditions* may be a *happy*, and a *lasting peace*, and the renown of our arms fix a period to these bloody destructions. Let all our hosts seek the light of thy countenance, and the protection of thy mighty arm; that with one common voice we may send up our prayers unto thee, and *live* as becomes thy *faithful soldiers and servants* to the end of our days! This, O LORD, I beg, for the sake of *Jefus Christ*, the mighty prince of peace, and Redeemer of the world! *Amen.*

20. *On thanksgiving for victory over our enemies in general.*

O Lord God, thou art *king* from everlasting! O send help unto thy servants, that through thee we may overthrow our enemies, and in thy name tread them under that rise up against us! Yet not unto us, not unto *our arms*, O LORD, be ascribed our successes in war: for it is *thou* that savest us, and puttest them to confusion that hate us. Of *thee*; O God, let us make our *boast*; thy name let us praise, and tell of all the wonders which thou hast wrought. Thou hast given us *victory*, as a token of thy *favor*, that such as fear thee may *triumph* and rejoice in thy *righteousness* and *truth*! Thou hast delivered us with thy *right-hand*; and through thy mighty arm, O God, have we done
great

great acts, that our enemies may confess that thou art God alone! O teach me for ever to praise and adore thy name, for this and all thy mercies to my country, through Jesus Christ the blessed Friend and Saviour of mankind! Amen.

21. *For the continuance of peace.*

GLORY in the highest be unto thee, O FATHER OMNIPOTENT! Let *peace* reign for ever! Extend thy mercies, O Lord, to all the children of men, that reason and justice may decide their quarrels, under the mighty banners of the Prince of peace. Let the remembrance of his holy life and meritorious death, influence the minds of all the christian world, that wars may cease from the earth! O eternal God, whose power no creature can resist, to whom it belongeth to punish the sins of nations, mercifully withhold thy vengeance from this thy people. Arise and visit us with thy salvation; and grant that we may so live on earth, as finally to be received into thy kingdom in heaven, for Jesus Christ his sake! Amen.

22. *In remembrance of the late King.*

O Lord God of hosts, thou mighty governor of the universe, look down from the glories of thy throne on this nation! Let us adore thy goodness,
for

for the length of days of our late Sovereign, and the *clemency* and *moderation* with which he hath ruled over us; and for all the *wealth* and *tranquility*, the *honor* and *renown* which we enjoy. Thine, O Lord, is the greatness, and the power, the glory, the victory, and the majesty: for all that is in heaven and earth is thine; and thou reignest over all. Accept our humble thanks for all thy mercies, through Jesus Christ our Lord. *Amen.*

23. *On the accession of his present Majesty.*

O LORD OMNIPOTENT, thou tender Father of mankind, I beseech thee continue and encrease thy *blessings* to us in the person of our present *Monarch*! Magnify him, O LORD, in the sight of all his people: inspire him with a true sense of the weighty charge of a crown, that he may be *steady* in his *pursuit of virtue*. Enrich his mind with *knowledge* and *wisdom*; and inspire his heart with the most *exalted* love of thee, that he may execute thy will in all things, and worship, *with fear*, before thy throne! Give him length of days, and uninterrupted felicity in *peace* and *war*, that in every state and condition, which thy wisdom shall ordain, he may, with *purity* and *singleness of heart*, obey thy righteous laws, through the merits and mediation of our great Lord and Saviour, the mighty Prince and Redeemer of the world! *Amen.*

24. *For*

24. *For the happiness of the King, and the nation
in general.*

O *merciful God, and almighty Ruler of universal Being, who hast anointed thy servant to be our king; protect him, O Lord, against the enemy of mankind! Be thou ever his hope and strong hold, and exalt his renown, that all the nations of the earth may confess his glory! Let thy faithfulness and truth be his shield and buckler; and give thine angels charge over him, to guide him in all thy ways! Give him grace to serve thee with awe, that he may rule us with wisdom; and we knowing what belongs to our present and everlasting peace, may so regulate our desires, that the riches and industry of individuals may be directed to their proper objects, and promote the safety and happiness of the king and the state. Let clemency and benevolence, justice and mercy, surround his throne, and direct his councils; that corruption may be rooted up, and no hurtful examples injure the morals of his subjects, or prevent the true ends of government. Let his conduct shine forth, as the sun in his meridian brightness; and so influence the manners of his people, that we may grow up in virtue and true religion, and finally by thy mercy, our sins and iniquities be done away. — Let his example extend to all generations, that his reign may influence the*
conduct

conduct of *future kings*, and generations yet unborn bless the glory of his time. Grant him to *live* happy under thy protection, to the utmost period of human age; and when his time shall come, let him *die* in thy *favor*; *rest* in thy *peace*; and *reign* for ever in thy *glory*! — Preserve, O Lord, his *Queen*, his *family* and *servants*; and protect the *Lords* and *Commons* of this land. And I beseech thee, O *gracious* GOD, to shower down thy choicest blessings on the *Bishops* and the *Clergy*, and all schools and seminaries of true learning, that thy *gospel* may be diligently taught amongst us, and thy *true worship* established in all our hearts. This I beg with *uplifted hands*, O *merciful and tender Father*, through the *intercession*, and for the sake of thy *dear Son*, who died to *reform* and to *redeem* the world! *Amen.*

25. *A prayer for repentance.*

MOST holy and mighty God, who hast created all things for the glory of thy sacred name, I cast myself down before thy heavenly throne, imploring thy mercy and forgiveness. I have not duly glorified thee in the words of my lips, nor justly regarded thy will in the conduct of my life. My sins are without number, and without excuse. O Lord! pity me according to thine infinite compassion. Forgive all the profane and indecent expressions that have proceeded out of my

my

my mouth; and all the evil I have done in my whole life. Cleanse me, I beseech thee, from all my sin, by the blood of Christ, and renew me by thy good spirit, that I may now and hereafter serve thee in newness of life. Mortify my vile affections, and subdue my irregular passions: guard the door of my lips, and guide me by thy faith, thy fear, and thy love. Grant me thy grace to live to thine honor, and to die in thy peace, through Jesus Christ, my only hope and trust; to whom, with thee, O Father, and the Eternal Spirit, be all blessing, honor, glory, and power ascribed, for ever and ever, *Our Father, &c.*

26. *Meditation on reading this book.*

ARE these things *true*, or are they not? — Is there really a state of rewards and punishments after death; or is *man* upon a level with the *beast* that perishes? — I can look back on what is past, and forward, on what may come: am I not then a very different sort of creature from any of the brute creation? I am a *reasonable* creature; they are not such. I feel myself accountable to myself, that is, to my own *conscience*, for all my thoughts, my words, and all my actions. — And who was it gave me this *reason* and this *conscience*, but him that *made* me? — I must then be certainly accountable to God: I am also accountable to men, and the laws

laws of my country, for all my *words* and *actions*, which are hurtful or offensive to them: I am liable in some cases, to be punished even with death, for trespasses against those laws: but crimes against *men* can reach only to my *body*; — will not crimes against *God* reach to my *soul*? — My reason and my conscience tell me they will do so; for God is infinitely *just*, — but praise for ever to my Almighty Creator, he is infinitely *merciful* too.

In reading this book I learn, that God will pardon me, if I sincerely repent, but not otherwise. And by whom was this communicated to me? By *learned, pious, zealous* persons, who certainly are in earnest, and mean to instruct me? *They* have *studied* these matters and *examined their own hearts*, and shall not I *examine mine*? — I am accountable for what I know, as they are for what they know; I am also accountable for what I ought to learn; and for the same reason that God is just, he will not require of me any thing but what is just, and what is fit to be required of me. — On what do these men ground the information they give me? — On nothing more or less than the scriptures, or word of God; and their reasons are supported by the evidence of the history of the life and death of the Son of God, even Jesus Christ the Redeemer of the world. It is founded on the laws which Christ has left on record, to be the rule of *my life*, and I believe

that all who follow that *rule*, will be happy for ever.
— And do I not *anxiously desire*, to be happy for ever? And shall I not act agreeable to my own *anxious desires*.

Since these things are so, what madness is it to live as if there was *no God*, nor any future state? — As to this world, nothing is more uncertain than life: it is as a flower that decays soon, or a vapor that vanishes: my sins also add to this uncertainty; God may make my bed this night in the grave! — I am resolved to live like a *christian*; I will fall on my knees before God, and say,—*Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me one of thy servants, for Jesus Christ his sake. Give me resolution to obey thee hereafter, as my supreme good, in comparison of which all other things are mean, and of no value.*—Thus shall I cheerfully run the race which is set before me; make use of the reason thou hast given me; and I trust I shall receive the *reward*, which thou hast promised, even thy mercy, and favor, O Father Eternal, in everlasting happiness!

EXPLANATION

OF THE

LETTERS

ROUND THE EFFIGIES

OF HIS LATE MAJESTY.



EXPLANATION

OF THE
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E X P L A N A T I O N

O F T H E

L E T T E R S

round the effigies of the late KING, alluding to the names of the principal forts reduced ; the chief victories obtained ; and the most considerable battles fought, by the British forces, by sea and land, distinguishing the years and dates.

In the Year, 1755.

S **O** **N** the 10th of June, the *Lys* and *Alciade*, two of the enemies capital ships, being part of their fleet bound to *Louisbourg*, were taken off cape *SABLE*, after a short resistance, by the british fleet under the command of vice admiral *Boscawen*.

As the war, on the part of the enemy, began with their hostilities on the Ohio, and by their conduct in respect to the neutral islands ; together with their continuation of the last war in the East Indies ; on our side it may be said to have commenced with this action, as the first mark of our resentment.

In August following, this vigorous conduct was

pursued, the fleet under Sir Edward Hawke, taking all the french merchant ships they could find at sea.

B. The 16th of June, fort BEAUSEJOUR built by the french, and the strongest fortification in Acadia, after four days bombardment, capitulated to colonel Monckton.

This success gave a reputation to the british arms in North America, and promised to bring the American war to a happy issue. This strong hold was new named, fort Cumberland.

J. Fort ST. JEAN in the bay of Fundi, surrendered to the same commander. *This fort and Beausejour (together with Gaspessie, taken in 1758,) and the removal of the people called French Neutrals, put his majesty's forces in the entire possession of all Acadia, about which so much writing and disputing passed, in consequence of the peace of 1748. Now it was decided.*

S. The 17th of September, General JOHNSON at the head of a body of provincial troops, defeated the french army consisting of 2300 men under Monsieur Deiskau, general of all the french forces then lately sent from Europe. This happened at lake Sacrament near Crown Point, against which

we

we were marching. *Daifkau* was wounded and taken prisoner, and near 600 of his men slain, with the loss on our part of 130 killed, and 60 wounded.

This event, so very honorable to the provincial troops, was attended with the immediate advantage, of keeping them in spirits, and convincing them of their own importance, wiping off the stain of the defeat under General Braddock.

In 1756.

- g. On the 13th of February, *Gheriah* a strong fort belonging to *Tullugee* *ANGRIA* (commonly called a piratical prince) on the coast of *Malabar*, was taken by admiral *Watson* (a) Col. Clive, commanding the land forces: a num-

(a) It is a circumstance to the honor of the victors, when they show any signal real mark of humanity. Admiral *Watson* having an interview with the mother, wife, and children of *Angria*, the old lady complained, that the people had no longer any king, she no son, her daughter no husband, and the children no father; the admiral replied, "*I will be a friend and a father to you all.*" Upon this, one of the children, a little boy of 6 years old, took hold of the admiral's hand and said, "*then you shall be my father!*" This so affected the humane disposition of the admiral, that it was with difficulty he refrained from shedding tears. The family of *Angria*, dreading the *Maharratas*, under whose dominion the country would now fall, the admiral ordered these women and children to be removed to *Bombay*, and taken all due care of. This was well done, if the order was executed in this or any other shape.

number of ships were burnt in the harbor. *Thus was totally defeated an enemy who had often been troublesome, sometimes dangerous to the british trade to the East Indies, and always occasioned an expence to our East-India company.*

C. The 28th of December, the admirals, WATSON and POCOCK, (the same sir GEORGE POCOCK to whom this book is dedicated), recovered Calcutta out of the hands of the *French and Indians*, and restored it to our *East-India company*.

This was the scene of the deplorable misfortunes which had befallen our fellow-subjects some months before, by being plundered, and many of them suffocated, by being thrust into a dungeon. Mr. HOLWELL, who was second in command, and several others came out alive, and many perished. The recovery of this place now afforded the quicker sense of joy, and laid the foundation of chastising the false and cruel Nabob, SURAJA DOULET, who had been the occasion of their sufferings.

In 1757.

C. On the 23d of March, the same admirals WATSON and POCOCK, sailed up the river HUGLY, (b) with their little fleet, of the *Kent, Tyger, and Salisbury*. Colonel Clive, (now lord CLIVE),
com-

(b) The Hugly is vulgarly called the *Ganges*, though it is a distinct river.

commanded the army, being 700 european, and 1600 black soldiers. With this force they took Chandenagore, the chief settlement of the French in Bengal.

By this blow, the French trade in that kingdom, received a mortal wound, which affected Pondicherry also, by cutting off the supplies of provision, which used to be sent from thence.

M. The 22d of June, colonel Clived defeated Nabob Suraja Doulet, at Plassy, on the banks of the Hugly, near Muxadabad. By this famous action, a revolution was brought about in favor of Mier Jaffer Ali Khaun, late general to Suraja Doulet. The interest of the french in Bengal was reduced to the lowest ebb, whilst our strength and reputation were encreased, and great riches acquired. It was stipulated, that Mier Jaffer Ali Khaun should pay 1,250,000l. to the East-India company; 625,000l. to the british merchants; 250,000l. to the Jentoes and Moors; and 67,500l. to the Armenians; in consideration of their great services, and heavy losses at Calcutta; besides large sums to the army and navy. One third part was actually paid down, and the remainder has been since paid at different times.

N. B. Although these two years 1756 and 1757, finished without any other actions of great note, the enemies fleets having escaped our most laborious vigilance, and incessant cruizes for them, their trade

trade was totally ruined by the activity and bravery of our officers and seamen, and the enterprising spirit of the nation in privateering.

In 1758.

G. On the 28th of February, vice-admiral OSBORNE then at the head of the british fleet in the *Mediterranean*, took the *Foudroyant* of 84 guns, commanded by the Marquis *Du Quesne*, the french admiral. This happened off *Cape de Gat*, where the *Orphee* of 60 guns ; and another ship was run on shore, though not lost, and the rest driven home to Toulon.

By this blow the other division of the enemies fleet, being then anchored in *Cartagena*, was obliged to keep in port, and it was not till after several months they dared venture out, and return to Toulon ; their apparent design of defending *Louisbourg*, being totally defeated. For this signal service, admiral OSBORNE received the thanks of the house of commons.

It is remarkable, that captain GARDINER who now engaged the *Foudroyant* in the *Menmouth* of 64 guns, and to which she struck (though not before he lost his life in the action,) commanded the *Ramellies* a 90 gun ship, when admiral Byng was on board two years before, and when the *Foudroyant* was considered by this admiral, as so formidable

able an object that he declined fighting the French ; though the gallant admiral WEST had already began the action. This shyness lost Minorca : this brought admiral Byng to a tryal : for this he was condemned to die ; and for this he actually suffered. He is the only british officer of note who has fallen in this manner, for more than half a century ; and perhaps will be the only one who will ever fall again.

e. On the 18th of March EMBDEN was recovered by commodore Holmes. The french to the number of 4000, were driven from thence, by which the communication was opened with the army of the allies in Germany by the channel of this important post.

P. On the 29th of March, Sir GEORGE POCOCK, (on whom the command devolved by the death of admiral WATSON), with seven of his majesty's ships of inferior force, engaged the french fleet under the command of the Count D' Apché, consisting of nine capital ships. This action was near Pondicherrie : the enemy lost near 600 men killed and wounded, our loss being inconsiderable ; and had all our ships come up to the action, the affair had probably been decisive.

p. On the 3d of August, was another engagement of the same fleets, under the same admiral

Sir

Sir GEORGE POCOCK, in which the enemies ships were much shattered, and 540 of their men killed and wounded; our loss being 31 killed, and 116 wounded.

In consequence of this the enemies fleet retir'd, and their army commanded by general Lally, could not act with vigor, equal to the hopes they had entertained. These actions so honorable to Sir GEORGE POCOCK, and the fleet under him, gave great checks to the enemy where they made their utmost efforts, to counterbalance their losses in America.

S. On the 1st of May, SENEGAL was taken, by the Nassau, Harwich, and two frigates, under the command of commodore Marsh, in conjunction with about 300 marines, and artillery men. *The chief fortification being fort Louis, is very difficult of access, even to boats. In it were 92 pieces of cannon, with 232 french officers and soldiers. This place is of value, from its being a mart for the purchase of negro slaves, and gum senaga, &c.*

M. On the 8th of June, a body of our forces, consisting of sixteen battalions, and some horse, landed under the command of the duke of Marlborough, at St. MALOES, and burnt near an hundred sail of merchant ships and privateers, with several magazines of naval stores, whilst the fleet

fleet under the command of lord *Anson* (then vice admiral of *Great Britain*, and admiral of the white) kept the enemy in awe, that they dared not venture out of *Brest*.

This event, though nothing great in itself, served to lower the crest of the enemy, and terrify them; whilst our strength and resolution received an additional force, and gave a proof that we had little to fear for our internal security, whilst we could thus brave the enemy by any effectual expeditions on their coast. It also produced a confidence at home, that the operations of the war abroad, would be conducted with spirit.

L. On the 26th of July, *LOUISBOURG* was taken, by the Hon. *Edward Boscawen* admiral of the blue, and commander in chief, with the generals, *Amherst* and *Wolfe*.

On this occasion, four of the enemies capital ships were burnt, one capital ship with two frigates, taken, and four frigates sunk. This important fortress, the key of North America was delivered up, with 5637 french forces besides the inhabitants, The landing our men under the difficulties of a boisterous surge, with rocks and precipices to clime, and an enemy to oppose them, with all the ingenuity and military skill of french men, who had made preparation for above two years, will

ever deserve the most honorable record. The skill and bravery exhibited in taking the place, is no less deserving of remembrance. The colors of the several regiments of the enemy, who were made prisoners, were carried in military triumph through the streets of London, to the great satisfaction of the people, who had been expecting this event the year before, as one of the greatest and most interesting objects of the war.

- f. On the 27th of August, FRONTENAC was taken, and nine armed french sloops destroyed, by 3000 provincial troops, under the command of colonel Bradstreet. The reduction of this fort was of great consequence, as being situated at the entrance of lake Ontario, (c) and supporting the commerce with the river St. Laurence.

Our

- C. In August, the mole and bason of CHERBOURG, on the coast of Normandy was taken and blown up, by a body of our forces, of about 6000 men, under the command of general Bligh.

(c) The length of the lake Ontario from fort Frontenac, on the western side, is 197 miles. Oswego (which in June 1759, was taken from us, together with our naval strength on the lake, and all destroyed) is almost in the center on the S. E. coast of the same lake, with a convenient harbor, and was intended for building vessels, to keep Niagara and Frontenac in awe.

Our troops remained there ten days, notwithstanding the enemy had been prepared to oppose their landing, and reembarked again without any loss. This basin was a work of great art and labor, constructed by the famous engineer, Monsieur Belidor. It was calculated to receive a great number of ships, and situated so as it might annoy the trade and coasts of these kingdoms. Though the works of this place had been discontinued for some time, probably on account of the expence, it might in the issue, have proved of great mischief to this nation.—From thence were brought several very large brass cannons and mortars, which were also carried through these cities in martial procession, as trophies of war, to the great and general satisfaction of the people.

g. In September, GASPESSIE, which is on the peninsula at the mouth of the river St. Laurence, was taken by a few ships under the command of Sir Charles Hardy.

q. On the 25th of November, DU QUESNE a fort situated on the river Ohio, after a very dangerous and laborious march, was taken by general Forbes, the enemies forces to the number of 4 or 500, having deserted it and fled.

It was here we suffered a grievous repulse under General Braddock, three years before, through ig-

rance of the manner of fighting with Indians, joined to the impetuosity of the general. The building of this fort by the enemy, gave an alarm to the british colonies in North America, and seems to have lighted up the flames of the war. This success obtained the command of a great tract of rich country, which we claimed as our right, and where the enemy might have become powerful.

G. On the 29th of December, the Hon. *Augustus KEPPEL*, with the squadron under his command, in conjunction with a small body of land forces, under lieutenant colonel *Worge*, took the island and fort of *Goree*.

As this was the principal settlement held by the enemy on the coast of Africa, the trade carried on by them, in that quarter of the world, necessarily became subject to Great-Britain. In this expedition, the Litchfield, commanded by the gallant captain Barton, and a bomb tender, were lost on the coast of Africa, and the crews made slaves by the Moors, who received large sums for their ransom.

In 1759.

G. On the 1st of May, the islands of *GUADALOUPE*, including the parts called *Grand Terre*, and *Basse Terre*, capitulated. In this conquest, were

were employed nine of his majesty's ships under commodore *Moore*, and 4000 land forces under the Hon. general *Barrington*. The campaign lasted three months, supported with the utmost labor, skill and bravery, crowned by the most consummate perseverance. It is remarkable, that a few hours after the signing of the capitulation, it was known to the french, that a succour of 600 Regulars, and 2000 Buckaneers, were arrived from *Martinico*, to their assistance, but upon the news of the capitulation, these forces thought it most safe to retire.

g. On the 9th of *May*, the islands dependent on *Guadaloupe*, viz. *DESEADA*, *SANTOS*, and *PETIT TERRE*, capitulated.

g. On the 26th of the same month, the little island of *Marie-galante* also submitted.

h. On the 4th of *July*, Rear admiral *RODNEY* blocked up *Havre de Grace*, bombarded and burnt part of the town, and some boats. This event served to terrify the enemy, and convince them that we were able to defeat all their designs against us.

t. On the 24th of *July*, *TICONDEROGA* was abandoned by the enemy, at the approach of general *Amherst*, by whom it was taken possession of.

This fort is regularly built, and rendered extremely difficult of access. It is the chief defence of CROWN POINT, and remarkable for giving us the greatest check, the year before, of any we met with, during the whole American war. Upon that occasion LORD HOWE brother to the present LORD HOWE, fell a sacrifice to his own impetuous bravery: he was beloved in life, and much lamented at his death.

N. On the 25th of July, NIAGARA surrendered to the forces under the command of Sir William Johnson, after a smart action in the neighbourhood, in which the enemy were put to flight, and many killed and taken. *This fort is of great importance from its situation, in commanding the communication between the great lakes Erie and Ontario.*

T. On the 1st of August, a memorable victory was obtained at THONHAUSEN, near Minden, under prince Ferdinand of Brunswick, in which the british forces had the greatest share. *This great event in Germany turned the course of the war in Europe, and gave fresh spirits to the allies; and to Britain, the assurance that her affairs in that country, might ultimately prove as happy as any other,*

other, the vast expence excepted, this being too heavy for any nation to bear.

C. The 4th of *August*, major general AMHERST took possession of *Crown Point*, the enemy being dismayed at his approach. This fort had long been an object of great jealousy to the british colonies, from its situation at the back of ALBANY. Its strength, considered as an American fort; its preserving a communication by *Montreal* with *Quebec*; its commanding the trade of the lakes, and also as a place whence the enemy might most easily make inroads into our colonies, rendered it so formidable, the reduction of it had been long wished for with great anxiety.

L. On the 20th of *August*, his Majesty's fleet, composed of 14 ships of the line, under the command of admiral Boscawen, pursued the french fleet of 12 larger ships, under M. de la Clue. The french admiral had slipped through the streights of Gibraltar, but part of the British fleet came up with part of the french off LAGOS in Portugal. The enemy according to their usual practice, attempting to save themselves, their admiral's ship, the *Ocean* run on shore, and ste together with the *Redoubtable*, were burnt. The *Centaur*, *Temeraire*, and *Modeste*, three capital ships, were taken;
the

the rest having fled before the action, took refuge in Cadiz.

For this great and signal victory admiral Boscawen was made general of Marines, and received the thanks of the house of Commons : the service was the greater, and more signal, from the consideration, that notwithstanding the junction of de la Clue with Monsieur Conflans at Brest was thus prevented, yet the latter ventured to sea three months after, with design to convey an army to Ireland. The destruction and dispersion of M. de la Clue's fleet also served to convince our enemies, that in spite of our loss of Minorca, we were not disabled from commanding the streights of Gibraltar.

In East-India, our atchievements were not less glorious. Governor Pigot, who preceded at Madras, supported himself with such skill and vigilance, that in February this year, Mons. Lally was obliged to raise the siege of fort St. George. In consequence of this, Major Brereton, took the field, and possessed himself of Conjiveram, and Col. Ford took the city of Mazulipatam ; the whole coast of Coromandel, for 800 miles, thus yielding to the fortune of the british arms, Pondicherry excepted.

Major Brereton, met a check in September following, and lost above 300 men, but Col. Coote

re-

repaired this loss, by taking the important fort of *Wandewash*, making the garrison prisoners of war. General *Lally* made a vigorous effort to retake it, having an army of 2200 Europeans, and 9000 Blacks: but Col. *Coote*, with 1700 Europeans and 3000 Blacks, entirely defeated him, the french leaving behind them 1000 killed and wounded: among the latter was Brigadier Gen. *Buffy*. The action cost us near 200 *Europeans*, among whom fell the much regretted, gallant Major *Brereton*. General *Lally* fled with his scattered forces to *Pondicherrie*. This victory was followed with the taking *Arcot*, where 300 Europeans were made our prisoners of war.

M. In the mean while, on the 4th of September, there was a *third* engagement off *Pondicherrie*, under the command of Sir *George Pocock*. In this action we had 1 ship of 70 guns, 3 of 64, 3 of 60, and 1 of 50, in all, 8 ships, with 492 guns, and less than 4000 men, engaged with 3 of 74, 5 of 64, and 3 of 60 guns, in all, 722 guns, with 6400 men, under the command of count *D'Apché*. This was the only french sea officer who had maintained any reputation, during the war. The conflict was bloody and severe, for two hours, in which 118 of our men were killed, 122 wounded dangerously, and 263 slightly

slightly hurt: the loss of the enemy was said to be, not less than 1000 men. *Monf. D'Apché* retreated, and took shelter under the fort of *Pondicherry*. *Sir George* having in few days put his ships again in condition, with his usual vigilance and bravery, invited the enemy to a new engagement, but they had no heart for it.

History can hardly furnish an instance of two fleets, fighting *three* pitch battles, within eighteen months, under the same commanders, without the loss of a ship on either side. The truth is, the enemy was much superior to us in numbers, and fought in the neighbourhood where they had a speedy retreat. The arrival of admiral *Cornish*, with a fresh squadron of british ships, gave a finishing stroke to our superiority in those seas, where the french admiral was no longer seen.

Q. On the 13th of *September*, was fought the famous battle of *QUEBEC*, the metropolis of the french *American* dominions. The expedition was under the command of admiral, now *Sir Charles Saunders*, and the land forces under major general *Wolfe*. They happily got up the river *St. Laurence*, at the end of *June*. At first they made several fruitless attacks: as on the other hand, the enemy in vain attempted to destroy our ships. At length, general *Wolfe*

pro-

projected a plan, which effectually deceived the enemy. Having carried his troops three leagues up the river, he brought them down in the dead of the night, in boats, in the utmost order and silence; and ascending a hill covered with wood, deemed inaccessible by the enemy, put his men on equal ground with them, whilst admiral *Saunders* made a faint in another part. Though our numbers were reduced by the former attacks, and much inferior to the french, we gained a complete victory, with the loss of 500 men, leaving about 1500 of the french dead on the field, their famous general *Montcalm*, being of the number. In 4 days after, the city, though it had 241 guns, and several mortars mounted, surrendered to the valor, prudence, and fortune of the Hon. General *Townsend*.

When we consider the admirable stratagem, by which this victory was obtained: the surprizing secrecy and address with which the design was executed; and the intrepidity of our troops, generations to come, will read the account with wonder. They will also look back with the sincerest honor and respect on the brave *Wolfe*, who fell on this memorable day, universally lamented as the greatest military genius of his time, with a soul the most upright, and a heart most generous and sincere. A monument was declared his due by
the

the representatives of the whole nation, as a tribute to *his* memory, who had thus devoted his life to his country, with such distinguished zeal and intrepidity.

Thus was subjected, the city of *Quebec*, which had raised her ramparts as undisputed queen of the vast continent of *North America*. This fortress had for a great length of time, by every secret machination with the native Indians, distressed and laid waste our northern colonies. *The news of this event, was the more joyful at home, as the campaign was nearly expiring, and the difficulties after the first accounts, generally thought unsurmountable.*

N. B. In the month of April the next year, general *Murray*, who commanded at *Quebec*, was threatened with a siege, by *Monf. Levy*, with no less than 10,000 french and canadians. The general thinking his people in a habit of beating the enemy ventured with 3000 men, to give *M. Levy* battle at *Sallerie*, near *Quebec*. After leaving behind him, killed and wounded, a third part of his army, the enemy loosing near 2000 men, he made good his retreat to *Quebec*. In consequence of this action, the city was besieged the 11th of May, and in no little danger from so superior a force; but the brave *Murray* defended the

the town so well, and *Lord Colville*, with a squadron of british ships arriving the 16th, the french frigates which covered their camp were all taken or dispersed ; and ; our ships played on the enemy so briskly, they were obliged to raise the siege. The british nation was thus established in this important conquest, which opened a passage for the reduction of all Canada.

M. Accordingly, on the 8th of September, the strong hold and city of *Montreal*, the last retreat of the french, submitted to *Sir Jeffry Amherst*. This prudent and most sagacious general, with great labor and circumspection, conducted an army of 10,000 men, through a fatiguing march by land, and afterwards as dangerous a voyage in boats, down the river *St. Laurence*. This took up two months and seventeen days. *Sir Jeffery* had contrived to meet general *Murray*, with a body of his forces from *Quebec* ; and they both landed on the island on which the city stands. *Mons. Vaudreuil* the french commander, overcome by the prudence of the british general, as well as by his own apprehensions of the strength and intrepidity of the forces which were come against him, delivered up himself and his garrison to be transported to Old France, without attempting to strike a blow.

Thus the *French* saw their power in the american world, sink before the fortune and bravery of the british fleets and armies: and thus all their fond hopes of establishing a puissant empire in that part of the earth, vanished like a dream.

This year being the sixth of the war, was crowned with the reduction of all Canada, *Montreal* being the third capital place taken. At *Quebec*, *Wolfe*, *Saunders* and *Townsend* shined in the glory of that achivement. At *Louisburgh*, *Boscawen* and *Amherst*. At *Montreal* *Amherst* and *Murray*.—Six battles were fought, viz.

I. *Du Quesne*, in which general *Braddock* was defeated, and ended his life.

II. *Ticonderoga*, in which general *Abercrombie* was defeated.

III. *Sillerie*, in which general *Murray* was repulsed.

IV. *Crown-point*, in which general *Johnson* defeated *Monf. Dieskau*.

V. *Niagara*, in which general *Johnson* also succeeded.

VI. *Quebec*, at which general *Wolfe* triumphed, though in death, and general *Townsend* completed the work.

During this *American* war, we lost *Oswego* and *Fort William Henry*, both which were recovered. On the other hand, the strong holds of *Beaufejour*, *Niagara*, *Frontenac*, *Ticonderoga*

deroga, Crown Point, and others of less note, were subjected to us, as *related*. Now we have *secured by treaty*, an extent of country of above *two millions of square miles*, the greatest part of which has been defended in such a manner, as proves in what esteem the enemy held it: and if we contemplate the advantages which may result from these countries being connected with other possession, the value of them encreases to a vast amount.

Fertile lands abounding in real necessities, give *strength by numbers of inhabitants*, as well as solid *riches* arising from their produce. But where it is required to transplant the wretched inhabitants of *Africa*, and to traffic in human nature, riches indeed may be acquired, but no other strength than what such riches can purchase; and *riches* cannot make *men*, much less render them *brave* or *faithful subjects*. We have great reason to rejoice in reaping the fruits of such victories, though they have cost us dear in the blood of our countrymen.

- B. On the 20th of November, a victory was obtained at sea, most wonderfully providential. *Sir Edward Hawke*, with 23 sail of his majesty's ships, defeated the french admiral *Conflans* with 21 sail of capital ships, in *Quiberon bay*. Notwithstanding the approach of night,

the numerous rocks on the coast, and the wind blowing hard, *Conflans* in a manner that indicated no mind to fight, nor yet to make to sea, *run in* with the shore. Sir *Edward* with his usual intrepidity, and no less determined resolution, on so great an occasion, followed him. The consequence was, that the *Soleil Royal*, and the *Hero*, were burnt, the *Thesée* and *Superb* sunk; and the *Formidable* taken. Of the rest of the enemies ships, some were driven to sea, and some by throwing many of their guns overboard, got into the river *Villaine*. We lost two capital ships on the rocks, but saved the men.

By this memorable defeat, the design of the French to invade *Ireland*, with 18 or 20,000 men, then ready to embark in the same river *Villaine*, was frustrated, and they rendered incapable of renewing the attempt with any prospect of success.—For this great and eminent service, Sir *Edward* was rewarded with a pension of £. 3000 per ann. during his own, and his son's life.

This finished the *renowned* year 1759, in which it pleased the almighty to befriend our cause in so amazing a manner, that generations to come will deserve great reproach, if they cease to express their gratitude in the most exalted terms

In 1760.

M. The first remarkable action in this year, was on the 25th of February, when Commodore *John Elliot* added to the glory of the british arms. With his little squadron of the *Eolus* of 32, the *Pallas* of 36, and the *Brilliant* of 36 guns, he took the french frigates, *Le Marshal Bellisle* of 44, *Le Blond* of 32, and *Le Terpsichore* of 26 guns, off the *Ile of Man*, with the loss of only 5 men killed and 31 wounded. This action put an end to the life of the gallant *Thurot*. The french squadron originally consisted of five frigates and 1200 land forces, but the former were now reduced to three. *Thurot*, by running into *Norway*, had escaped the pursuit of the british ships of war, for near two years. After taking many small prizes, he had landed and plundered the small town of *Carrickfergus* in *Ireland*, and was now returning home to boast of the exploit. This expedition was calculated to second the grand designs of *Conflans*, whose fate *Thurot* learnt whilst he was in *Ireland*.

In *Germany* the *French* were much stronger in numbers, and frustrated our attempts upon several occasions, but never without a greater loss, nor without giving ample testimony, that the *British* troops were hardly to be resisted, or knew

what it was to yield themselves prisoners of war. Amidst the actions of the year, the most considerable was in our favor, when the hereditary prince of *Brunswick* beat *Monf. Glaubitz* near *Ziegenbagen*, in which 177 officers, the prince of *Anbalt*, and general *Glaubitz* himself being of the number, were taken prisoners; also 2482 men, nine pair of colours, and six pieces of cannon, were taken. Besides these, a great carnage was made of the enemy. The business of this day was accomplished chiefly by the fury of *Elliot's* light horse, a new raised british regiment, who exerted a most amazing bravery and activity. This happened on the 16th of July.

The 31st of the same month, was fought the battle of *Corbach*, in which the great skill and noble ardor of the *Marquis of Granby*, at the head of the british horse, pushing on for five miles on a full trot, came up with the enemy and attacked them with so much fury, whilst *capt. Phillips* brought up the artillee with the same amazing rapidity, that the day became ours, with so small a loss as 130 killed, and 460 wounded and missing. Many of the enemy were drowned in the *Dynel*, and 1500 remained dead in the field. These two actions gave new spirits to the allied army; and though this German war was in general against the inclination of the people,

people, as being attended with so vast an expence, yet the glory of our victories, and the apprehension of danger from changing the system, still kept us in spirits.

The 5th of September produced another blow. The *hereditary prince of Brunswick*, by an admirable disposition, with a small detachment, surprized 2000 horse, and some foot, in the night, at *Zierenberg*, and defeated them, without any loss. This *surprize* was so near to the grand camp of the enemy, that the prince was obliged to retreat immediately, but not without carrying with him 36 officers and 400 private men prisoners.

The 16th of October was another battle at *Campen*, in consequence of a grand attempt of the allies to recover *Wesel*. After giving proof of such perseverance as the war so abundantly testified, we were obliged by the great superiority of the enemies numbers to retreat, after the loss of near 1200 men killed, and 500 taken prisoners; the enemy having suffered yet more in this bloody action. Here *Lord Dawne* was mortally wounded, and soon after died, leaving behind him the character of a most intrepid warrior, and amiable man.

Before I finish the account of this *Æra*, I must not pass over the actions of some private captains
though

though not included within the CIRCLE of the LETTERS, denoting our conquests.

In 1756 and 1757.

During these two years, Captain JOHN LOCKHART took to the number of at least nine privateers, several of them of equal force with his own ship the *Tartar*, inasmuch that the name of the *Tartar* became terrible to the enemies privateers. This brave and fortunate officer was distinguished by a present of plate, with a handsome inscription on it, from the merchants and under-writers of London, as a token of their acknowledgments of his great services in protecting their trade.

The 31st of October 1757, captain FORREST in the *Augusta* of 60 guns, captain SUCKLING in the *Dreadnought*, of 60, and captain LONDON in the *Edinburg* of 64, in all 184 guns, and 1232 men, defeated a french squadron off Cape Francois. It is remarkable, that the enemy came out of port to give battle to our squadron, their force consisting of 2 ships of 74 guns, 1 of 64, 1 of 50, 1 of 44, and 2 of 30, in all 366 guns, and 3340 men; but with great difficulty escaped being taken, their frigates towing them off, whilst our ships were shattered in their rigging.

In 1758.

In *March*, captain GILCHRIST in the *Southampton* of 36 guns, took the *Danae* of 40 guns. This action joined to the many others in which this captain had been engaged with single ships of greater or equal force, gained him great honor, and in consideration of the grievous wounds he received, a pension was given him for life.

In *November* captain TYRREL in the *Buckingham* of 65 guns and 472 men, engaged the *Florissant* of 74 guns and 700 men, also a frigate of 38 guns and 350 men, and another of 28 guns, and 250 men, off *cape Francois*, and defeated them, *If the night had not favoured the enemy, the fire of the Florissant was become so faint, it was past all doubt she must have struck.*

This year captain DENNIS in the *Dorsetshire*, took the *Raisonable* of 64 guns, commanded by the *Prince de Mombason*, with very little loss on our part.

And in 1760.

The 4th of *April* captain KENNEDY in the *Flamborough* of 20 guns, and captain SKINNER in the *Biddesford* of 20 guns, near the rock of *Lisbon*, engaged the *Malicieuse* of 36 guns and

250 men, and the *Opale* of 32 guns, and 250 men. *In this action, captain Skinner lost his life, fighting like a brave man ; his lieutenant had the same fate ; the master who succeeded, would probably have taken the Malicieuse if she had not run ; as would captain Kennedy the Opale, if his rigging being shattered, had not prevented the pursuit. Many other actions of the like nature, will be found in the more ample annals of this war.*

This year did not produce so many victories, as the former, because so much less was left to be done ; and we were in some measure amazed at our own success.

In the mean while, one important event exhibited a proof of the vanity of fixing our hearts on the glory of this world, let our station in it be what it may. The 25th of October, our most gracious sovereign GEORGE II. at that time, with reason, anxious for the events of war in Germany, was summon'd to appear before the King of Kings, and Sovereign Lord of the Universe. He descended to the mansions of the grave, his body being thus distinguished :

Arch-

Here

Here lie deposited

The remains of the most Serene,

Most Mighty, and most Excellent,

Monarch,

GEORGE THE SECOND,

By the Grace of God, King of

Great Britain, France, and Ireland;

Defender of the Faith:

Duke of Brunswick and Lunenburgh,

Arch-treasurer, and Prince Elector of the Holy Roman

Empire.

He died the 25th Day of October,

In the Year of our Lord, 1760,

In the 77th Year of his Age,

And in the 34th Year of his Reign,

Having

Having thus explained what is meant by the
LETTERS round the late king's head, I must add,
That the star denotes glory and renown.

The eye in the clouds is the emblem of providence.

The light shining on his majesty, the distinguished lustre of his victories and renown.

The cross swords under the head, denote battles fought; and relate immediately to the LETTERS already explained.

In the Year of
CHRIST THE REDEEMER,
M.DCC.LXI.

And the first of
G E O R G E III,
Sovereign of the BRITISH Empire.



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1761.

WE come now into another æra, under our most august and benignant Sovereign **GEORGE III.** This is the most glorious for victories, not only from their importance, as to the objects subdued, but as producing the full end and design of war, namely, a happy peace.

The attempts this year to obtain a pacification, were ineffectual: a new war with Spain was apprehended, at a time, when the minds of most good men, who saw their country bleeding at so many veins, were anxious for peace; though we were more capable of continuing the war than the spaniards seemed to imagine. I am now to show what was done this Year, towards bringing our enemies to terms.

- B.** The 25th of April, a body of land forces under Gen. *Hodgson*, supported by a squadron of ships under the command of Commodore *Keppel*, landed on the island of *Bellisle*. Nothing less than the utmost steadiness in the commanders, and the most amazing intrepidity in the men, could have accomplished this point, the access being extremely difficult, without a harbor: and the shores for the most part, forming a lofty wall of

rocks. The chevalier de *St. Croix*, defended the citadel of *Pallais*, six weeks, with remarkable bravery. Near 1800 of our troops were killed or wounded. The person of most eminence, was, *Sir William Peere Williams*, the third young man of figure and fortune, whose genius led him into military exploits, and who had fallen on the coast of france. The enemy affected to treat this conquest with contempt, and the advantages were doubtful, as it required so great an expanse to preserve it; but the French were certainly kept in awe, on their own coast, by means of it.

P. The 15th of June, *Pondicherry*, the capital, and only remaining settlement of any consequence in East-India, surrendered to the victorious arms of Britain. This place had been for many years, the pride and boast of france, for its strength and beauty: It was her seat of empire in India, and her favorite object in commerce. After a tedious siege and blockade of eight months *Monf. Lally*, and his garrison consisting of near 1400 European soldiers, supplied with every thing, except provisions, submitted to the british commanders, admiral *Stephens* and Col. *Coote*.

This conquest cost us three capital ships, which perished in a storm.—As one of the many judicious

measures

measures of this war, the city and fortification, were entirely levelled to the ground, and the materials sold to the natives. Thus did divine *providence* befriend the british cause, and give us the undisputed command of the whole coast of Coromandel. In the mean while, the Nabob *Jaffier Alli Khaun*, being drunk with power, and abusing his authority, received the law from the british forces in *Bengal*, who gave the diadem to his nephew.

Count *D'Etaing*, having violated his parol given him when in our hands, ravaged the coast of *Sumatra*, took *Bencoolen*, and did us some mischief, but nothing which might be said to give any check to the rapid success of the british arms in the Eastern parts of the world.

- D. This year, *Dominica* one of the neutral islands, was taken from the french by Lord *Rollo*, supported by a squadron under the command of Sir *James Douglas*.

1762.

This year opened with exploits in war, superior to any which had been attempted before, as if the whole british nation, with one common consent, meant to show the world that their enemies had no part to take, but to accept of peace;

such a peace as in humble confidence that the Almighty would still continue to befriend our cause, we might with equal prudence and justice demand.

M. On the 4th of Feb. *Fort-Royal* in the island of *Martinica*, was taken by a body of british troops, under the command of gen. *Monckton*, and a squadron of ships under admiral *Rodney*. This was executed with a very inconsiderable loss, though the greatest difficulties were apprehended. The general on this occasion, expressed himself in these words. "I cannot find words to render that ample justice due to the true valor and persevering ardor of his majesty's troops. The difficulties they had to encounter in the attack of an enemy, possessed of every advantage that art and nature could give them, were great: their perseverance in surmounting those obstacles, furnishes a noble example of british spirit".

In a few days after, the town of *St. Pierre*, submitted to the same army and fleet. Upon this, all the inhabitants of this rich and fertile island, gave up their arms, and owned their conquerors. This was the greatest blow *france* could well receive, and seemed to root up all her hopes of repossessing any part of her once
most

most favorite dominion, *Martinico* and *Guadeloupe* remaining as a kind of deposit in our hands, to constrain her to accept of peace, tho' it should cost her the resignation of all her pretensions to *North America*.

L. In the same month of *Feb.* a detachment
 V. from the same army and fleet, reduced *St.*
 T. *Luzia*, *St. Vincent*, *Tobago*, the *Granadas* and
 G. the *Granadillas*, whilst *Hispaniola* trembled.

H. The 21st of May, the *Active* frigate, and the *Favorite* sloop fell in with the *Hermione*, a spanish register ship, off Cape *St. Vincent*, and took her after some contest, in which the spaniards were very reluctant to yield up their treasure. She had on board, about £.700,000 sterling value, so that every private man acquired a fortune, without being exposed to any danger. This was the first great blow given the spaniards at sea, and the only one of the kind, of which we have yet received any notice. It served at once to shew their nakedness, in trusting so much riches, without a defence, and our good fortune in finding it.

During the summer of this year, the allied army acquired such an ascendancy in Germany, notwithstanding the great superiority of numbers,

bers, that the enemy seemed to be sensible, providence had fixed a period to their ambition, and a bound beyond which they *could* not pass. Whilst they received the most sensible experience of the destructive effects of war, Germany bled at every vein; her fields were laid waste, and her provinces unpeopled, insomuch that the victors in common with the vanquished, seemed to languish for peace.

The contest between the *King of Prussia*, and the *Empress Queen of Hungary* had been long and bloody: It was now near seven years, and contrary to all former wars, the campaign, lasted during a great part of several winters.

The *Russians* who had also suffered severely, thought it most advisable to desist from a war, founded in some measure, in the fear of the personal abilities of the king of Prussia. This prince had indeed acted the part of a consummate general: The management of his treasury, and the discipline of his troops, were equally wonderful; his genius so peculiarly adapted to war, found resources under all circumstances of danger and distress, to a degree that will challenge the admiration of the remotest times. The great ruler of the world seemed to make so eminent a display of his power, that the actions of this prince, will not be credible to future ages,

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on any other principle, but that of the singular interposition of providence.

Nor was heaven less propitious to us; the french gave way in almost every part. The names of *Prince Ferdinand of Brunswick*; and the *Marquis of Granby*, were as terrible to their enemies, as pleasing to their friends. Our own countryman the *Marquis*, who commanded the british forces had given such proofs of generosity, and humanity, as well as valor and integrity, that every soldier loved him; and every man praised and honored him; as if they meant to recommend to their children to learn from him, to be brave and faithful subjects, true and disinterested friends to their country.

W. The most celebrated action of this year, was on the 24th of June, commonly called the battle of *Williamstahl*, when the grand army of the enemy, commanded by the two marshals, *D'Estree* and *Soubise*, were surprized in their camp at *Græbenstein*, and 126 officers and 2570 men taken prisoners, and near 5000 men killed and wounded. This was the compleatest surprize of a whole army, during this, or any other war of our times, owing to the amazing skill of the general, and the alacrity of our troops. What crowned the day,

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the victory was obtained with very little loss, considering the importance of the enterprize.

We find upon every occasion, that the *Hanoverians* and *Hessians* behaved themselves well, though our countrymen had generally the *post of honor*, and consequently of *danger*. Prince *Ferdinand* had given many proofs of his abilities as a general; perhaps *this day* will be recorded with the highest honor.

A. In the mean while, it became necessary to open a new scene of war. *Portugal* was threatened to be swallowed up by the superior armies of *Spain*, in conjunction with *France*. Her sovereign to all appearance had no trust but in the intrepidity, skill, and experience, of his general count *La Lippe Buckebourgh*; and the valor and discipline of a handful of *british* forces. The most distinguished exploit was the surprize of *Alcantara* in *Spain*, under the conduct of brigadier *Burgoyne*, with a detachment of *british* troops.

Whether the *Spaniards* really meant, otherwise than as circumstances might arise, to make a conquest of that kingdom, seems difficult to decide: but it appeared as if they were very ill provided, or did not chuse to hazard a battle with troops who had acquired so great a
renown,

renown, and were so confirmed in a habit of conquering or dying, as *ours* were.

N. The 27th of June, *St. Johns*, on the island of *Newfoundland*, was surprized by a small squadron of the enemies ships under the Chevalier *Ternay*, and 800 land forces under the command of the Count de *Haussonville*. Could the french have maintained their ground, it might have created some difficulty in the negotiation for peace : some attempts were made for this purpose ; but though the winter was coming on apace, they were not so fortunate as to strengthen themselves. On the 20th of September following, it was again retaken by a body of about 800 men, under the command of Col. *Amherst*, and a squadron under Lord *Colville*.

The *french* were all chosen men, and to appearance as fine troops as any in the world, but they did not hazard any thing.—Lord *Colville* also cruized off the port with a much inferior force to that of *Ternay*, but the Chevalier remained quiet in harbor, till the arrival of a *British* squadron, sent out to join Lord *Colville*, when fear drove him to sea in the night. By this step he escaped. *This recapture silenced all complaints at home.*

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B. One often sees in the course of wars, how wantonly lives are squandered, where no particular object on either side is, or perhaps can be obtained. Such was the event of the 20th of June, at *Brucker Muhl*, near *Amoneburgh*, in Germany, commonly called the *Battle of the Bridge*. The allies defended a redoubt on one side, and the french a mill on the other, and during the whole day, 7 or 8000 of the allies were brought up, and these employed a greater number of the enemy. On both sides, 50 pieces of cannon were played at the distance of 300 paces, and the small arms at 30 paces. There was a terrible fire for 15 hours, without intermission, from break of day, till dark night. The oldest soldier never saw a more severe cannonade. Those battalions who came up late in the day, made a parapet of the dead bodies. The allies lost 500 men, the french though covered by the mill, suffered more. This action decided nothing, except the taking the small post of *Amoneburgh*, by which the enemy gained no material advantage.

H. We come now to the period of crowning the whole of all our military atchivements in this arduous war.

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The brave and fortunate SIR GEORGE POCOCK, being returned home the end of the last year, he was singled out to command the fleet against the grand object of *Spain* in the *western*, as he had been against *France* in the *eastern* world: and the earl of *Albemarle* was appointed to command the army.

It was absolutely necessary to our affairs, to direct our blow where the wound would penetrate deepest, and the smart be felt most sensibly. This could be no less than the city of *Havanna*, the capital of the island of *Cuba*, and the grand rendezvous of the vast *American* dominions belonging to *Spain*.—Our fleet sailed from *England* the 5th of March, and after spending some time in the West Indies, to collect our force from the islands, and *North America*, we passed the streights of *Bahama* with 19 ships of the line and 18 frigates, with 150 transports, having near 14000 troops on board.

The 7th of *June*, they landed safe on the island of *Cuba*, within five miles distance of *Havanna*.—The first obstacle of any consequence, was the *Moro Castle*, which guards the entrance of the harbor and covers the city. This castle is strongly defended by art, and still more by nature, in regard to the eminence and the rocks on which it stands. The rocky

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ground

ground near it, and an open road with a rocky coast, on the sea side, contribute to make it formidable. The castle communicating with the town, was continually succoured. The weather was also exceeding hot, and fresh water at a considerable distance. Add to this, *Don Luis Velasco*, second in command of the spanish fleet, and an officer of most consummate intrepidity, was appointed for the defence. The siege was carried on with great vigor; but it was not till the 30th of July, that this strong hold was reduced. A mine was then sprung, which making a practicable breach, the place was taken by storm. The brave *Velasco* was killed, leaving behind him a name, which does the highest honor to his country.—The 1st of August, the town under the command of *Don Juan de Prado* capitulated. The accidents of war, joined to the climate, had so thinned our numbers, both by sea and land, that this conquest, however important in itself, would have cost us too dear, had any thing less been the price of it, than a glorious and honorable peace.

The most valuable object taken on this occasion, was the *Spanish fleet*, under the command of the *Marquis De Real Transporte* consisting of 9 ships of 74 and 64 guns; 3 other capital ships sunk at the mouth of the harbor, and 2 which
were

were on the stocks; 25 loaded merchant ships; 600 pieces of cannon, of which 102 were of brass; and between 2 and 3 millions of dollars belonging to the king of Spain, and the royal company.

The Count de Superunda, lieutenant general of his catholic majesty's forces, and late viceroy of *Peru*; and *Don Diego Tavares*, major general of the same king's forces, and late governor of *Cartagena*, were both in the city, on their return to *Spain*. To these persons all due honor was paid by their conquerors.

Though the spaniards fought chiefly within their walls, the defence did not cost them less than 5000 men.

Thus was *Spain* brought to terms of peace, by a blow, the most severe she could receive; and our good friends the *Portuguese*, delivered from the dangers which threatened them. By this stroke, our gracious and humane sovereign, and his wise and prudent counsellors, were enabled to act with vigor in the great work of peace. Thus were we preserved from the hazard of a reverse of fortune, and from the mischiefs which often attend successful wars, when drawn out to a great length. *Europe*, *Asia*, *Africa* and *America*, owned the hand which delivered their sons and daughters, and

offered up to heaven their prayers of gratitude and joy.

Providence had still in reserve for us, one advantage more, worthy of record, as it added strength and riches to our common stock, and helped to confirm the enemy in the opinion of their own ill fortune.

The 9th of October, the Hon. *Augustus Keppel*, now rear admiral of the blue (who had performed his part so well under Sir *George Pocock* at *Havanna*,) having a squadron under his command, fell-in with and took 2 french frigates, and 18 sail of merchant ships, going home with loadings from *Cape Francois*. These were computed at 250,000*l.* value.

To sum up the whole, *my friends*, there can be no better proof of your valor, nor of the indulgence of heaven to us all, than the battles won, and the list of the enemies ships which fell into our hands, or were destroyed, during the war. This loss of naval strength they suffered, though their conduct was so remarkably cautious, they always shun'd, instead of seeking opportunities of fighting, as if they meant to wear, and waste, and tire us out: but thank heaven we were true to ourselves, constant and steady in our aims.

THE

THE FOLLOWING

LIST

seems to be near the Truth; the exact account of the whole, will hardly be ever come at; or no without more labor, than I have leisure to bestow. The Enemy, I presume, has not proclaimed all their losses: Some of their Ships suffered in East India, of which I have no account.

Ships, Frigates, and Sloops of War, and capital
East India Ships of the Enemy,

taken, sunk, burnt, destroyed and lost, during the War, begun in 1755.

Taken T. Sunk S. Burnt B. Destroyed D. Lost by the Enemy L.

Ships Names. Guns	By what Admiral or Ship taken.
OFF CAPE SABLE, 1755.	ADMIRAL BOSCAWEN. Vice ADMIRAL MOYSTON.
L' Alcide 74 T.	Captains, Colby, Ld. Colville, North, Spry, Marshall, Barton,
Le Lys 64 T.	Brett, Norris. Geary, Holborne, Andrews Hughes, How, Amherst, Owen, Stan-
	hope, Willet, Sherley, Han- kerfon, Rouse. Diggs, Bar-
	rington, Suckling.

Louif.

Louisburgh 1758.

Le Prudent	74	B.
L' Entreprenant	74	B.
Le Bienfaisant	64	T.
La Capricieux	64	B.
Le Celebre	64	B.
L' Apollo	50	S.
La Fidelle	36	S.
Le Chevre	16	S.
La Biche	16	S.

ADMIRAL BOSCAWEN, V. AD-
MIRAL SIR CHA. HARDY,
and R. ADMIRAL DURELL.
Captains, Buckle, Rodney, Ja-
cobs, Pigott, Simcoe, Mea-
dows, Bray, Parry, Lindsey,
Colville, Evans, Schomberg,
Swanton, Marshall, Wallis,
Gambier, Ferguson, Vaugh-
an, Fowke, Man, Hanker-
son, Collins, Rouse, Balfour,
Laforey, Edgecombe, Beard,
Bond, Gordon, Martin,
Gooftrey, Amherst, Mantell,
Wheelock, Hughes, Boyle,
Storr, Spry, Campbell, Ho-
tham.

Off Lagos, 1759.

L' Ocean	80	B.
Le Temeraire	74	T.
Le Centaur	74	T.
Le Redoubtable	74	B.
La Modeste	64	T.

ADMIRAL BOSCAWEN,
Vice ADMIRAL BRODERICK.
Captains, Bently, Buckle, Pey-
ton, Stanhope, Lloyd, Prat-
ten, Kirk, Holborne, Callis,
Barker, Arbuthnot, Kearney,
Meadows, Drake.

Quiberon Bay,
1759.

Le Formidable	80	T.
Le Soliel Royal	80	B.
Le Thesee	74	S.
L' Hero	74	T.
Le Superbe	74	S.

Sir EDWARD HAWKE.
R. ADM. SIR CHARLES HARDY.
Captains, Campbell, Evans,
Graves, Buckle, Young,
Bently, Fortescue, Dennis,
Gambier, Hon. A Keppel,
Hon. Capt. Howe, Hon. G.
Edgecombe, Speke, Willett,
W. Shirley, Storr, Obrien,
Maplefen, Digby, Baird.

Mediterranean.

L' Foudroyant	80	T.
L' Orphee	64	T.

ADMIRAL OSBORNE,
Captains, viz.
Storr, Hughes, Evans, Gard-
iner, Stanhope, Harvey,
Rowley, Montague, Carkett.

At

At Havanna,

Sir GEORGE POCOCK.

1762.			Com. Hon. A. KEPPEL,
Aquilon	70	T.	Captains, H. A. Harvey, Everet,
Soverano	70	T.	Collingwood, Barton, O'Brien,
Infante	70	T.	Mackenzie, Knight, Gooftrey,
Tigre	70	T.	Elphinston, Lindsey, Alms,
Reyna	70	T.	Walker, Legge, Allen, Hill,
Neptuno	70	S.	Banks, Drake, Hale, Perci-
America	60	T.	val, Holmes, Hon. C. Na-
San Antonio	60	T.	pier, Scaife, Jekyll, Web-
Conquestado	60	T.	ber, Botelar, Harrison, Je-
San Janeiro	60	T.	kyll, Innis, Duncan, Ar-
Asia	60	S.	buthnot, Ogle.
Europa	60	S.	
Venganza	24	T.	
Thetis	24	T.	
Marte	18	T.	

At sundry times.

L' Hardy	20	T.	{ Com. COATES.
L' Hermite	26	T.	
Le Couragieux	74	T.	{ Bellona, R. Fawknor, whilst the Brilliant, Capt Loggie, engaged two frigates, each of superior force to his own.
Le Raisnable	66	T.	Dorsetshire, Dennis.
Le Beliquex	64	T.	Antelope, Saumarez.
Le St. Anna	64	T.	{ Centaur, Forrest. Hamshire, Gooftrey.
L' Achille	64	T.	{ Thunderer, Proby.
Le Buffon	32	T.	{ Thetis, Moutray.
La Bien Aimé	64	L.	East India.
Le Dragon	61	L.	at St. Domingo.
L' Opiniatre	64	S.	in Conquet Road.
Le Leopard	60	B.	at Quebec.
L' Aigle	60	L.	in the Streights of Bellisle.
L' Harlong	64	B.	{ R. Ad. Cornish, Pondicherry Road.
Northumberland	70	L.	Conquet Road.
Le Juste	70	L.	1759, on the Coast of France.
L' Esperance	74	B.	Orford, Stephens.
L' Aquillon	56	D.	Antelope, Saumarez.
Greenwich	50	L.	Conquet Road.
L' Alcyon	50	T.	Antelope, Saumarez.

L'Ori.

L' Oriflame	50	T.	{ <i>Issi, Wheeler, in which action</i> <i>he was killed.</i>
La Bezoar	24	T.	{ <i>Channon, Meadows.</i>
Le Lutine	36	T.	{ <i>at St. Maloes, under Lord</i>
Le Fiere	50	B.	{ <i>Howe's Command.</i>
A Ship	36	B.	{ <i>Litchfield, Barton.</i>
L' Arc en Ciel	50	T.	{ <i>Achilles, Battrington.</i>
Marshall Bellisse	44	T.	{ <i>Hussar, Elliot.</i>
Le Blonde	32	T.	{ <i>Brilliant, Loggie.</i>
Le Trepichore	26	T.	{ <i>Pallas, Clements.</i>
Le Marchault	32	T.	{ <i>Fame, Byron,</i>
Le Bienfaissant	22	T.	{ <i>Repulse, Allen.</i>
Le Marquis Mar (loye)	18	T.	{ <i>Unicorn, Moore.</i>
La Hermione	36	T.	{ <i>Boreas, Uvedale.</i>
Le Melampe	36	T.	{ <i>St. Albans, Webb.</i>
La Vestale	30	T.	{ <i>Vengeance, Nightengale.</i>
La Diana	36	T.	{ <i>Southampton, Gilchrist,</i>
La Sirenne	32	T.	{ <i>Melampe, Hotham.</i>
Le Loire	44	T.	{ <i>Southampton, Gilchrist,</i>
La Juno	44	L.	{ <i>at Quebec.</i>
L' Entreprenant, pierced for	44	T.	{ <i>Monmouth, Storr.</i>
La Danae	40	T.	{ <i>off Mahon.</i>
L' Emerauld	34	T.	{ <i>Sheerness, Clarke.</i>
L' Atalante	36	B.	{ <i>Chichester, Willet.</i>
Le Rose	36	D.	{ <i>Hussar, Carket, Dolphin, Keeler.</i>
Le Rhinoceros	36	S.	{ <i>Sir C Saunders.</i>
La Bienacquiesce	36	T.	{ <i>Gibraltar, Griffith.</i>
La Bruine	36	S.	{ <i>off Vigo.</i>
Ventura	36	T.	{ <i>in a Chace, 1st Jan. 1758.</i>
A Ship	36	T.	{ <i>Thames, Colby.</i>
La Heroine	36	L.	{ <i>Hampton Court, Scroop.</i>
A Ship	36	L.	{ <i>Venus, Harrison.</i>
L' Arethusa	36	T.	{ <i>Richmond, Elphinstone.</i>
La Nimphe	34	D.	{ <i>Two Privateers belonging to</i>
Le Brune	32	T.	{ <i>Philadelphia</i>
La Felicité	32	D.	{ <i>Bedford Deane.</i>
A King's Ship	32	T.	{ <i>L' Her-</i>
Le Comete	32	T.	

L' Her
 La Bel
 Le Fle
 L' Ech
 Le Lic
 Le Co
 Le Sav
 Le Ze
 Le Ze
 L' Ois
 La M
 La Mi
 La Fo
 Le Va
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L' Hermione	32	L.	off Dunkirk.
La Bellone	32	T.	<i>Vestal</i> , Hood.
Le Fleur de Lys	32	B.	<i>Hampshire</i> , Con. Norbury.
L' Echo	32	T.	<i>Junio</i> , Vaughan.
Le Licorne	32	S.	in Conquet Road.
Le Concord	30	L.	{ French Account.
Le Savage	30	L.	
Le Zephire	26	T.	<i>Lyon</i> , Le Crofs.
Le Zenobie	26	L.	off Portland.
L' Oiseau	26	T.	<i>Brune</i> , Tonym.
La Mutine	24	L.	{ French Account.
La Minerve	24	L.	
La Folle	24	T.	<i>Phœnix</i> , Bethell.
Le Valeur	24	T.	<i>Favorite</i> , Edwards
Le Tigre	24	T.	<i>King George Privateer</i> , Read.
Le Robuste	24	T.	<i>Alcide</i> , Oury.
La Galathee	24	T.	<i>Essex</i> , Schomberg.
L' Opale	24	T.	<i>Phœnix</i> , Bethel.
La Pomona	24	T.	at Quebec.
La Garlande	24	T.	{ <i>Huffar</i> , Carket. <i>Renown</i> ,
La Bellone	20	T.	
La Bien Aime	20	T.	<i>Trent</i> , Lindsey.
Le Valeur	20	T.	<i>Lively</i> , Knight.
Le Berclay	20	T.	<i>Crescent</i> , Collingwood.
La Mignonne	20	T.	<i>Eolus</i> , Hotham.
L' Escarbucle	16	T.	<i>Isis</i> , Wheeler.
LeDuc d'Hanover	16	T.	<i>Lizard</i> , Hartwell.
A Ship	16	T.	<i>Nigre</i> , John Bentick.
La Theresia	16	T.	<i>Achilles</i> , Barrington.
Hawke Sloop	16	T.	retaken.
La Toute Neuve	14	T.	<i>Phœnix Privateer</i> .
Le Roy	14	T.	<i>Britannia</i> Letter of Marque.
L' Annamarie	14	T.	{ <i>Mars</i> , Young. <i>Orford</i> , Spry.
Le Lardoine	14	T.	
L' Eprieuve	14	D.	D.
Le Pleyade		D.	
East India Ships.			
LeDuc d'Aquitain	64	T.	{ <i>Eagle</i> , Palliser. <i>Medway</i> , Proby.
St. Florentine	60	T.	
Le Bertin	64	T.	<i>Achilles</i> , Barrington.
Warwick	50	T.	<i>Hero</i> , Fortescue.
LeDuc de Chartres	60	T.	<i>Minerva</i> , Hood.
		T.	<i>Windsor</i> , Faulkner.

THE 3d of November, the *Preliminary Articles of Peace* were signed at *Fontainbleau*, and the *Ratification* was exchanged on the 23d, by the ministers of the contracting powers at *Versailles*. The 25th our Sovereign, declared from his throne, “that upon his accession to the throne, he found his kingdom engaged in a bloody and expensive war, which he resolved to prosecute with the utmost vigor: determined however to consent to peace, upon just and honorable terms, whenever the events of war should incline the enemy to the same pacific disposition.”

His majesty further added, that all his endeavors could not prevent *Spain* taking part with *France*, and lighting up a new war, or making the old one more general; and that the commerce of Great Britain was greatly affected by this step, as well as by the unexpected attack on *Portugal*, which multiplied the objects of his military operations, and encreased his difficulties by adding to the heavy burthens under which this country already labored. But that he had still pursued this more extensive war in the most vigorous manner, in hopes of obtaining an honorable peace.

His majesty then speaks of the immortal honor gained by prince Ferdinand, and his forces in *Germany*; and the conquest of *Martinico*, and sums up the whole, by mentioning the reduction of *Havanna*,

vanna, with its treasure, and a considerable part of the navy of Spain".—Our gracious Sovereign then spoke these memorable words, as his own sentiments, and the true sense of the nation, which ought to be written in your books, in letters of gold, and engraven upon your hearts. — "These achievements have reflected such honor on my crown, that I cannot mention them without giving this public testimony, of the unwearied perseverance and unparalled bravery of my *officers and private men by sea and land*, who by repeated proofs have shewn, that *no climate, no hardships, no dangers*, can check the ardor or resist the valor of the british arms. Next to the assistance of *Almighty God*, it is owing to their conduct and courage, that my enemies have been brought to accept of peace on such terms as I trust will give my parliament entire satisfaction".

His majesty concludes by saying, that he had added an immense territory to the british empire, and laid a *solid foundation* for the encrease of *trade and commerce*, and to remove *all occasions of future disputes* between his subjects and those of *France and Spain*, that the blessings of peace may be rendered secure and permanent to us.

The 15th of March, the final ratification of the preliminary treaty arrived, and was proclaimed by the discharge of cannon.

The

The 30th of the same month, was issued the *Kings Proclamation for a General Thanksgiving* to be on the 5th of May ensuing. Thus summing up the whole in gratitude and praise to HIM from whom all things proceed.

Now my good friends, let me remind you, that great as our victories have been, we read of a mighty prince and conqueror of old, whose wars astonished the earth, more than ours have done. He was also a *prophet*, and in his state of repentance called the *Man after God's own heart*.

Good Kings, who bend their knees before the throne of heaven, are blessed in all their works, especially if they set out with just impressions of their duty: the hearts of such are established, and will not shrink untill they see their desire upon their enemies. Those desires being bounded by justice and prudence, and free from cruelty or ambition, their seed will be mighty on the earth; riches and plenteousness will be in their house, and their righteousness will endure for ever!—It is our happiness to have such a king on the throne of these realms. *Experience* proves this, and may Heaven grant him encrease of public and private felicity, and length of days!

The admonition which the Royal Psalmist, the same great prince and conqueror, whom I
have

have just quoted, has given to us, and all generations, is this. He demands, as the first and greatest object that regards the life of man, "Where withal shall a young man cleanse his way? The answer is, even by ruling himself after the word of God. And *we* may ask, is there any other means for any man to cleanse his ways? certainly none: Let us endeavor then to say with him:—With my *whole heart* have I sought thee: O let me not go wrong out of thy commandments! My delight shall be in thy statutes, and I *will not forget thy word.*"

Alas! what shall *he remember* who *forgets* the hand that made him? Or what will it avail us to remember our victories, or renown, if we forget our deliverance by the glorious conquest and redemption, wrought by the sufferings of Christ?—Without this, the consciousness of every evil thought, or evil action, tells us, we must be wretched for ever! Were every subject a monarch, under such circumstances, what would it avail? What can a man accept in exchange for his soul? Our glory then, after triumphing over our earthly enemies, who would have triumphed over us, is to maintain our ground, and not become slaves to our own hearts.

My friends! what adds to the glory of your conquests, as if you caught the sacred fire from the heart of the king, is the great humanity you

have shewn to your enemies. It is an arduous task to pursue without revenge, or to kill without cruelty, but such is the soldiers duty.—The truth is, *bravery and compassion* walk hand in hand, as fear and cruelty are for the most part inseparable companions. Thank heaven, there is no longer occasion to shed human blood. Peace, with her balmy wings, now seems to smile on all the sons of men.

You will now do well to look back and contemplate the dangers you have gone through, and tell the pleasing dreadful tales of all your dangers, that your children may remember how bravely you have fought; and how it will become them to fight, when their country demands their service. And as your *lives* are thus *preserved*, you must endeavor to make them *useful*, and repair the heavy expence created by war. Let the batchelor marry, and consulting his own happiness by sobriety and *useful labor*, promote the welfare of his country. Valor, activity, and discipline, are the supports of successful wars: industry, skill, and integrity, in our several callings, promote the *arts* of peace, and constitute the *blessings* of it. We find that these virtues are generally, if not always, rewarded with *comfort, security and plenty*.

At the same time, we learn that life is a scene of *labor*, not of *rest*: the most wealthy seldom enjoy health or contentment by sitting still, God has made

made us active Beings: and to be *active in doing well*, will always be our glory.

We have also great reason to be convinced that the state of life is a *warfare*: we had need to keep a good *look-out*, wherever our *post* may be. There is a *lurking enemy*, who meditates our ruin, and who will *get the better of us*, if we do not *get the better of him*. God has given us strength by natural means to guard and defend our souls against our own propensities to wickedness, as our bodies against the arm of flesh. If we exert our strength with courage and resolution, in whatever degree it is deficient, and deficient it surely is, we shall as surely be assisted with his grace and heavenly aid.

We cannot tell what will happen to us from hour to hour, but we know that we *often fall*, and therefore must pray continually for his assistance to *rise again*, and maintain the combat even till death. Worship God with sincerity and truth every morning and every night, and give men their due by acts of *justice, mercy and kindness*. Remember your duty to your God, as your maker, your father, and your friend. Here repose your trust; here let your hearts be fortified, comforted and rejoiced. To this point direct your aim, and march on with a cheerful and intrepid mind, free from the madness of the wicked, the folly of fools, the terrors of the superstitious, or the presumption

sumption of enthusiasts.—The birds will sing, and the grass will grow, for *your pleasure*; the sun will shine, and the rain will fall, for *your use*, as well as for that of the first of mankind. Every object will wear a pleasing aspect. The honest bread you gain by the sweat of your brows will be sweet, and no guilt or fear will disturb your rest.—You will truly *live till you die*, and when you die, then you will indeed *begin to live* in a glorious immortality.—Farewell. I am in common with my fellow subjects,

Strand, 5 April,
1763.

Your obliged friend,

J. H.

THE END.